

# LITUANUS

LITHUANIAN COLLEGIATE QUARTERLY

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Lithuania Under Nazi Occupation

*by KAROLIS DRUNGA*

Lithuanian—one of the Oldest Languages

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Communism in Practice



Pranas Lapė

A street in Vilnius

## LITUANUS

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## AN APPEAL FOR JUSTICE

In the course of some sixteen years, Lithuania has been fighting her occupants for the restoration of her lost freedom. The struggle is a part of that world-wide, anti-communist crusade, carried on directly by the oppressed peoples who are now being counted by the hundreds of millions. During the past twenty years the whole civilized world has been searching for the answers to the problem of freedom and slavery. If freedom in the world became accessible to some people, it was refused to millions of others. From the shores of the Baltic, along the Carpathians, and to the Adriatic Sea the Red Imperialists, having broken all their honored commitments and international agreements, maintain control over millions of once-free peoples by means of armed force and brutal terror.

The Lithuanian Nation fights its battles on two different fronts: at home and abroad. The fight itself, however, is one — just as the very idea of freedom is one and indivisible. The struggle at home is in direct opposition to the Soviet occupant. The resistance is passive as well as active. In the first case, one attempts to preserve the Lithuanian national culture; in the second, one tries to prohibit the destruction of property and the extermination of the Lithuanian people by the enemy.

A large segment of the country's population, now in the Western World as a result of the Soviet onslaught into Central

Europe in 1944, is carrying on the struggle through diplomatic channels in all parts of the world. All politically and ideologically minded people, young and old alike, are part of that struggle.

An outstanding example of the efforts of those in exile is the Petition, consisting of 38,243 signatures, which on June 14, 1956, was presented to the President of the United States, Dwight D. Eisenhower. The Petition was presented by a delegation of students on behalf of the Lithuanian American Youth organizations. It was an appeal for justice. Three main events were underlined in the Petition:

1. In 1940, by means of deceit and force, the Soviet Union occupied Lithuania.

2. On June 13—14, 1941, some 40,000 innocent people were deported from Lithuania to certain death in Siberia.

3. Deportations from Lithuania have not ceased. To date some 150,000 Lithuanians have been deported from their homes to the slave labor camps in the Far East.

While, in the light of these facts, the new Soviet leaders are desperately trying to dissociate themselves from the crimes of their predecessor, Joseph Stalin, and consequently to lure the Western World by soft words, the authors of the Petition humbly ask the U. S. government not to give in to the mere verbal utterances of the Soviets but to demand that positive actions accompany their soft ap-

Vice President Richard M. Nixon receives V. Adamkavicius, Chairman of the Delegation.



Lithuanian Student Delegation and members of the American Lithuanian Council in an audience with Vice President Richard M. Nixon.

proach. The Petition, furthermore, asks the government of the United States "to explore all possibilities for fighting the wrongs done to Lithuania and to take all possible measures to:

1. Restore sovereign rights and self-government to Lithuania;
2. Return as soon as possible our deported parents, sisters, and brothers to their native country of Lithuania."

The Petition is attributed to the Lithuanian students studying in the United States. From New York in the East and Los Angeles in the West, students participated in an effort which resulted in the receipt of about 40,000 signatures in some two and a half months. Support of one kind or another was given to the whole project by all Lithuanian political parties and diplomatic consular representatives in the United States.

The Petition was presented by

the delegation to Vice President R. M. Nixon on June 14, 1956. In his brief speech to the delegates Mr. Nixon advised the leaders of the Soviet Union to show their sincerity by giving "to the captive countries an opportunity once again to be independent members of the family of nations." The "Voice of America" as well as *The New York Times*, *Washington Herald*, and other newspapers carried the story of the Petition to the American people and to the whole world in forty different languages.

In Washington the delegation was also received by Senate minority leader Wm. Knowland (R., Cal.), Congressman J. Martin (R., Mass.), Sen. P. Douglas (D., Ill.), and the Senate's Chairman on Foreign Affairs, Sen. Green (D., R. I.). The Congressional leaders were briefed on the tragic status of the Lithuanian nation and were asked to do everything within their pow-

ers to help Lithuania in her struggle for freedom.

On June 15, 1956, in a special meeting, the delegates met with Cabinet Secretary Maxwell Raab, at which time the matters enumerated in the Petition were discussed in a greater detail.

The efforts put into the Petition were not in vain, for:

1. The U. S. Government, through Vice President Nixon, has reiterated its present position, namely, that the liberation of the enslaved peoples is one of the aims of U. S. foreign policy; that the United States will strive for a just peace and for self-determination for all nations.

2. The Congressional leaders assured the delegation that they would stand firmly behind the moves of those whose only aim is to regain freedom — a right long recognized by civilized people.

V. Adamkavičius

# LITHUANIA UNDER NAZI OCCUPATION

BY KAROLIS DRUNGA

TOWARDS the end of World War II and afterwards the Western and Northern European states, having been temporarily deprived of their sovereignty by Hitler's armies, regained freedom. The courageous activities of the anti-Nazi resistance movements in these countries were given wide publicity in the free Western World. The fact that the struggle against Hitler was carried out and won with the help of the Western allies will remain unforgotten in the history of France, Belgium, Holland, Denmark, and Norway. After a long and terrible occupation, the national freedom of the states and the personal liberties of the people within the countries, were both restored. But more than that was done. Considerable economic and financial aid, culminating in what is known as the "Marshall Plan," was given to these countries as a reward for their resistance to Nazi tyranny.

However, at the same time an even greater number of nations in Middle and Eastern Europe, with as noble a record of anti-Nazi resistance did not enjoy the same advantages. The Poles, who doubtless paid the highest price in blood and sufferings in their fight against Hitler, were sold into the even more terrible tyranny of the communists. Czechoslovakia, too, became a victim of Red totalitarianism. Last but not least — the Baltic states, including Lithuania, were surrendered to Stalin with the full knowledge of the Western powers and despite both the commitments of the Atlantic Charter and the Lithuanians' categorical rejection of Nazism and all totalitarian ideologies.

During the war, at the Teheran and Yalta conference, deep shadows were already falling on the hopes and aspirations of those who were fighting for freedom and who were opposed to any kind of tyranny. The political and military leaders of the West, repeating their verbal commitments for gaining freedom, justice, and democracy, were reluctant in their deeds and hesitated to recognize officially the anti-Nazi resistance movements in the Baltic states and Poland as legitimate testimony of the will of those nations to live in freedom and independence. The Western powers, which did have and possibly still do have the full confidence of the Lithuanians, failed to fully evaluate Bolshevism.

The small, captive nations do not dispose of millions of soldiers or large stocks of a-bombs. Their main weapon is their adherence to the principles of freedom and justice and belief in the final victory of those principles. The firm conviction

that the free world will finally return to the universal application of its solemn principles inspires every Lithuanian to tell the freedom-loving world about the struggle of the Lithuanian nation against the prime evil of this century — the criminal totalitarianism of either the fascist or the communist brand. This particular article, limited in length describes the Lithuanian attitude toward the Nazis in the period 1941—1944.

## *The origin of the anti-Nazi resistance movement in Lithuania*

No Lithuanian is ashamed to admit frankly that the first shots and bombs on June 22, 1941, which introduced the German-Soviet war, were welcomed by the majority of his countrymen. The natural, and quite human, fear of war was simply overshadowed by the fact that the war meant the end of the Bolshevik occupation. This occupation, which was full of several cruel crimes and tragedies committed by the Reds, left an impression which will last over the generations. More than 3,000 Lithuanians were tortured to death or shot; 12,000 prisoners were released and told the naked truth about the Red atrocities; and 40,000 people (including women, children, and aged) were deported to Russia in a most cruel fashion, by order of the Kremlin and executioner Ivan Serov. This then was the human balance left after one year of Red rule. The war did not, of course, resurrect the dead nor did the deportees return — but the liberation of thousands of prisoners and the fact that tens of thousands came out of hiding clearly marked the end of the Red terror regime. There was hardly a family in the country which had not been touched in one or the other way the terror of the Red Regime, and it is therefore not at all surprising that the first salvos of the war sounded like resurrection bells to the people. There is no reason to be ashamed of this spontaneous and psychologically justified reaction, nor is there any reason for misinterpretation.

The German-Soviet war did not come as a complete surprise. The anti-communist Lithuanian underground organizations had definite news months before that war was inevitable. The Russians had pressed an ever increasing number of troops into the country and made no attempt to hide the fact that the Soviet Union wanted to intervene in the World War as soon as the "Capitalists," i.e. the Western Allies and Nazis alike, had "lost enough blood." Therefore a certain pre-

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war atmosphere was evident in Lithuania long before the war actually started.

The relatively well organized anti-communist underground movement, representing the anti-totalitarian views of the masses and the nation's desire to be independent, had waited for the war to start and the subsequent chance to get rid of terror and oppression. However, even at that time, their familiarity with the practices of Hitlerite Germany did not leave many illusions about freedom under a Nazi occupation. The Lithuanian nation, as well as its resistance organizations, knew very well that the fulfillment of their firm hopes depended on the Western Allies alone. The Western principles of freedom and justice were very well known; but the geopolitical situation of the country forced the Lithuanians to go their own way, as determined by local conditions. In view of the absence of direct and specific Western commitments for the attainment of Lithuania's freedom, the Lithuanian resistance organizations chose a strategic line based upon the moral principles of international justice and cooperation between nations and tactically aimed at the goal of saving as many Lithuanians as possible from death and physical destruction by the two neighboring totalitarian giants.

Fully convinced of the fact that, in the event of war, the whole nation would immediately rise as one man, the resistance movement planned the immediate take-over of the inner administration of the country and the initiation of a temporary government. There was not much hope that the Third Reich would respect such an act of self-determination — Hitler's acts of aggression in other parts of Europe were flagrant counter-proof — but the resistance was determined to face the new invader with a *fait accompli*. It was also thought that such an act would demonstrate to the entire free world that Lithuania was determined to obtain freedom and that she was not at all satisfied with the fact that one occupation power would replace another without the Lithuanian people being consulted.

This plan was executed precisely. The armed uprising against the Bolsheviks started with the first hour of the war. More than 100,000 active fighters had the support of the entire nation. In the evening hours of the first day at war, special units of the underground occupied the central

radio building in Kaunas; and on the following morning, June 23, 1941, the Temporary Government of Independent Lithuania was publicly proclaimed. The first German units did not reach Kaunas until June 25 when the city and a considerable part of the country were already freed from the Red troops.

It must be said that the German Army, for as long as it was in charge of the country, respected the Lithuanian Government — it obviously was lacking instructions from the political leaders of the Reich, who were caught by surprise. In several cases the relations between the Army commanders and the Lithuanian administration were even more than correct. During this rather short period there were no essential obstacles presented by the Germans to hinder the restoration of normal life and the abolition of the remnants of the Bolshevik occupation. It soon turned out, however, that the German Army had no political jurisdiction whatever and that political leaders in the Reich had no sympathy at all toward Lithuania's desire for freedom. Quite to the contrary, the Nazis installed their own civil administration composed of uniformed party cadres, and the Lithuanian Temporary Government was forcibly abolished. This process of reshuffling lasted until late August, 1941, at which time there was no doubt left that Hitler-Germany regarded Lithuania as part of its war loot and subject to colonial experiments. The communist decree abolishing private property, which was cancelled by the Temporary Government, was restored and maintained by the Nazis. German Nazis imported from the Reich were appointed as managers of the more important enterprises. This was the beginning of a policy of extermination. Its aim after the war, which Hitler thought he would win, was the expropriation of all people in Lithuania in favor of Germany. The Lithuanians were to become serfs of the Nazis — or were scheduled for deportation to Russia.

### Anti-Nazi Resistance

As previously mentioned, the anti-communist resistance movement had no illusions and was not in sympathy with Nazi Germany. The prohibition of the Temporary Government, the introduction of a Nazi occupation regime, the further maintenance and even reinforcement of the Red expropriation scheme by the Germans, and, last but not least, the large scale massacres introduced by the Nazi administration increased the Lithuanian distaste of national-socialism even more. However strong and justified the Lithuanians' hatred of Bolshevism was, they did not want to have anything in common with another brand of the same criminal gang. In August, 1941, a reshuffling of the Lithuanian underground movement had already taken place. In September 1941, the Movement of Lithuanian Freedom Fighters (LLKS) issued its first clandestine publication sharply attacking the new occupation power and the Nazi ideology.



The Lithuanian nation can be proud of the fact that none of its political movements was ready to collaborate with the Germans. Even the number of individual "Quislings" was small. It can be said that, except perhaps for Poland, Lithuania was the only European country which remained absolutely "clean." The very few who did collaborate with the Germans, out of fear or because of opportunism did not represent any problem to the underground resistance. They were automatically isolated from the people and had no influence on the strictly anti-Nazi attitude of the broad masses. There is no Lithuanian parallel to such figures as Petain and Laval in France, Quisling in Norway, or Degrelle in Belgium.

It should not be forgotten, however, that a nation wants to live, even under an occupation, and that it wants to and must try to avoid chaos and disaster: schools must function, food supplies are essential, traffic must be maintained, etc. And it was of course inevitable that the officials of communal and public life had to communicate with the Nazi rulers of the country — in the vital interests of their own people. But all of those institutions mentioned above were, in fact, controlled by the underground movement. Many of the officials, including leading managers, were active members of the resistance. They had their specific directives and sought to achieve their aim: to keep the nation alive physically, economically, and culturally. They also knew various ways to prevent Lithuania from becoming a satellite and from being sucked dry by the Nazi war machine.

For all these reasons the desperate efforts of the occupation power to convert the Lithuanians into sympathizers of the Third Reich and of Nazi ideology failed to achieve results. The Nazis finally gave up and concentrated all their efforts on the economic exploitation of the country and the mobilization of manpower into their own armed forces.

### *The basic concepts of the Lithuanian underground*

One of the main concepts of the Lithuanian underground with regard to fighting against the Nazis was predestined by the geographical situation of the country and by the fact that Soviet Russia had become an ally of the Western powers. Frankly speaking, and despite all of the Nazi cruelties, it must be admitted that the Nazi occupation was less terrible than the one year of Bolshevik occupation — at least for the overwhelming majority of the people. This is no compliment to Adolf Hitler because the massacre of the Lithuanian Jews (7% of the population) remains forgotten, and there were enough acts of atrocities and cruelties against other strata of the population to make it clear to every Lithuanian that Nazism remained a deadly enemy of the Lithuanian nation. What is meant is this: the Nazi occupation was not so tough as to permit no solution other than

an armed resistance as "ultima ratio." There was some armed resistance — but it was not all mandatory at the time.

There was enough spiritual strength and means left to the people to fight the occupier with methods of passive resistance and political warfare, and there also was the determination to turn towards an armed uprising when it became necessary. This latter intention was growing because the people wanted to demonstrate to the Western Allies that they were on their side, the side of freedom, and that they were determined to fight any kind of totalitarianism. The underground even had to strive hard to prevent such an outburst because there was absolutely no guarantee that an armed uprising, which would have cost streams of blood, would really have ended with a victory and the restoration of freedom in the country. The Western alliance with the Red Hitler-Stalin was the big shadow: an uprising would have helped not the West but probably the communists to come back to Lithuania and repeat their cruelties. Under such pessimistic circumstances, which unfortunately have been justified by the historic developments, the Lithuanian nation and its underground could not go the same way as the French resistance. A look at the map of Europe will convince every unbiased spectator, that the Lithuanian nation had no solution other than to behave the way it did.

Despite the principle of "Wait and See" dictated by the geographical situation, the Lithuanian underground adhered to other principles which likewise demonstrated its solidarity with the Western Democracies. The slogans were: "Not one man for Hitler's Armies," "Sabotage the delivery of goods to Germany," "Disseminate the truth about Nazi atrocities in Lithuania in the countries abroad"; and a sharp polemic against Nazi ideology was conducted in the underground press. Another aim of the underground was to clarify beyond any doubt the fact that Lithuania had been forcibly occupied by the Germans and that she was determined never to become a satellite or associate of the Reich — that she was opposed to the German aims. Those principles corresponded absolutely clearly with the facts, and history has confirmed their truth.

### *Not one man for the Nazi War Machine...*

During the first days of the war, several battalions of the former Lithuanian Army which had been forcibly incorporated into the Soviet Armed Forces succeeded in freeing themselves from the Reds. Entire units — respected by the German Army — placed themselves under the jurisdiction of the Temporary Government. These units represented a permanent force of some 2,500 soldiers known as the "Self-Defense Battalions." At that time, as said before, the aims of the Germans were not yet clear. Later these battalions were sent out of the country by the Germans where they were used as non-combat teams behind the front lines.

The existence of those units has nothing to do with the eventual sympathies of the Lithuanians for Germany. The few remaining soldiers who were under arms were direct victims of the Bolshevik atrocities — their relatives or even the men themselves had been tortured, tormented, or deported by the Reds.

Just before the war in June, the Bolshevik terror had reached its peak: the atrocities committed were indescribable; in numerous prisons absolutely all of the prisoners were slaughtered like cattle, civilians were killed in masses and deported by the thousands. All these atrocities naturally touched the people tremendously, and so it came about that quite a number of them burned with revenge and took up arms to fight Bolshevism wherever possible.

But when the Nazi administration was introduced and total occupation was proclaimed by the Germans, there were no more "volunteers" for those units. It had become clear to everybody, step by step, that the Lithuanians' participation in active fighting would not change the situation. It would instead cost men and blood — men whose active strength and determination would probably be of great value later, when the hour of freedom would really come. Therefore the Lithuanian underground instructed the prospective "volunteers" not to join the "battalions" and organized numerous cases of desertion. The underground press, anti-communist as ever, pro-Western but deeply concerned over the Western mesalliance with Moscow, saw its main task in discovering and unmasking the real aims of the Nazis — their cruelty and their will to subjugate Lithuania. This line helped to persuade even the most justified haters of communism to refrain from joining the "battalions." Individual volunteers were so scarce that it can be said that more Poles and Czechs fought for the Germans than Lithuanians.

As long as the Germans were successful in the East, no efforts were made by the occupation forces to mobilize the Lithuanians for armed service. This changed after the hard winter of 1941-42. In 1942 the Nazis announced a mobilization of men for the so-called "transport service" in the East, applying to all males born in 1918-1922. The administration threatened deserters with death by shooting and reprisals against their family members. The Lithuanian underground press violently opposed the mobilization decree. It advised the people not to apply to the recruiting commissions and to prevent others from going there — because only if there were a general boycott would the Nazis be forced to abstain from reprisals. This appeal was a complete success. In all of Lithuania only 200 people applied — most of them lame and blind. The mobilization concerned only certain age classes; therefore the underground organized an issue of falsified identity cards (false birth dates) on a large scale. This was of course only a preliminary measure because proper birth dates could easily be determined by the Germans from the

metrication offices. But the identity cards were a tremendous help during searches and unexpected checks by the German occupation organs.

The 1942 "Transport Service" mobilization was a flagrant failure. There were tendencies to introduce large scale reprisals on the part of the Nazi political party; however, the military command opposed such plans. Lithuania, deep in the rear of the front, was a relatively "quiet" country and the military had no desire to open a "second front" behind the battle lines.

So the Nazi administration was forced to retire to the old methods of recruiting people on "a private" basis by incitements or by force. But those efforts also got no results. The Germans had no legal basis for a mobilization because Lithuania was not an independent but an occupied country — by the will of the same Nazi politicians. So, even the few Lithuanian "volunteers" could not be recognized as full members of the German Army! Therefore they were induced as "volunteers" in various "auxiliary forces." This of course gave many people the fine and proud argument — "we will be honest soldiers but not hirelings." Then came 1943 with the Bolsheviks coming nearer and the Nazis getting nervous. They determined to mobilize the Lithuanians into special SS Legions (where no German citizenship was required as in the Army). In Lithuania the Germans place certain prominent people (among them one bishop) under tremendous pressure to sign an appeal to their countrymen to join a "Lithuanian SS Legion" which never materialized. But even this attempt failed because of stubborn attitude of the people and the underground. The Nazis answered with repressions (described below).

This fight of the underground was a complete success! The "Lithuanian SS Legion" was never formed. The Lithuanians failed to respond, despite the threats to introduce an all-out "Polish Policy," e. g., large scale massacres, concentration camps, punitive units, etc.

Toward the beginning of 1944, when there was no longer any doubt about the fact that Germany had lost the war, the occupation powers again tried to mobilize the Lithuanians for the armed forces. The situation had meanwhile changed considerably, with the Soviet armies coming nearer and the unrest and fear of the population growing. Therefore, in close connection with the underground movements in Latvia and Estonia and after due consultation with the Finnish General Staff (secret communication was established), discussions began on how to defend the Baltic area from a new Bolshevik invasion. It must be said that many illusions prevailed at that time about the possible intervention of the Western Powers.

When the Germans renewed their efforts to mobilize the Lithuanians for the Armed Services, the underground contacted Gen. Plechavičius, the future commander of the Lithuanian units, and reached an agreement with him that the underground would support his efforts. But there was





Ramojus Mozoliauskas—The Freedom Fighters (Partizantai)

the fundamental and mutual understanding that the new units, to be known as the Territorial Corps, were exclusively for the defense of Lithuania's territory from the Bolsheviks. Gen. Plechavičius committed himself to take immediate counter action if the Germans should try to deport the units outside of Lithuania — his action, in this

event, should eventually be demobilization, it was agreed.

The Territorial Corps, consisting of several thousand men, was formed. But its history was short. The Germans did not keep their promise to leave the units in Lithuania. Gen. Plechavičius and his officers reacted promptly. After a short struggle

and some "negotiations," the staff, including Gen. P., were arrested by the Gestapo and deported from Lithuania. The majority of the men in the army deserted — some in full arms. Several small units, however, were surrounded by German troops and forcibly incorporated into the German Army. Quite a number of soldiers and officers were shot to death by the Germans for their resistance to Nazi orders.

It is hard to say how many Lithuanians became members of the German armed forces in the way described above, but the number was relatively small. When the Bolsheviks finally occupied Lithuania, the Germans tried to make some Lithuanian companies fight against the Western Allies on the Western front. The results were discouraging: the Lithuanians deserted to the Western Allies on every possible occasion. In Italy an entire company defected to the British and was incorporated as part of the Gen. Anders troops into the Western Forces. This commando unit distinguished itself in the fight against the Nazis in Italy.

### *Nazi Efforts to Recruit Manpower*

The mobilization of soldiers for the Nazi war machine in Lithuania failed, but similar to the Nazis tried to recruit manpower for the war industry in the Reich. These efforts also were absolutely rejected by the Underground. Recruitment on a mass scale, partly applying army pressure, did not get any substantial results. The Nazi police had to go out on individual manhunts. At times, the individual reprisals became very strong, and the Lithuanians in the community administration retreated to another measure: they rendered small contingents of criminals to the Germans right from the prisons — as it is practiced and possible under democratic laws. In addition, the Germans likewise deported political prisoners, and "persons guilty of war sabotage" for work in the Reich. But all those "departures" for the Reich were sporadic, achieved under force and far from any kind of "voluntary application." The Lithuanians time and time again explained to the Germans that economic chaos would immediately spring up in the country if many people were deported into the Reich. So, also in the field of labor recruitment, the Nazis were faced with a situation from which they could only remove several small stones. Their repressions affected certain individuals, but did not frighten the majority. "Preserve yourself in Lithuania" — this slogan of the Underground movement won. This firm rule was absolutely kept with the help of forged documents, permanent change of places of residence, etc.

Until the summer of 1943 the labor recruitment scheme was as unsuccessful as the mobilization efforts. There are no definite statistics about the number of people deported for work in Germany; there may have been a few thousand but no more. The situation changed slightly in the beginning of 1944. A part of the country already occupied by

the Bolsheviks and fear of the Germans, some people actually "volunteered" to work in Germany. But their aim was not to work for the Nazis or to earn money in Germany, but to get as far away from the Bolsheviks as possible and closer to the Western Powers. This movement finally ended in a mass flight. The Western invasion of the European continent was the great hope for all the escapees — everybody knew that the days of the Nazis were now numbered anyway. But even under such circumstances the Lithuanians had no desire to aid Nazi industry. The people did everything possible to avoid working for the Nazi war machine. Most worked in agriculture if there was no other solution.

### *Economic Sabotage*

Lithuania's economy suffered considerably under the Nazi rule. All of the nationalization decrees issued by the Bolsheviks were reinforced, and the Nazis practically owned all industrial property, including goods on stock and individual farmsteads. The population had to live on meager food rations while the farmers were pressed with high delivery quotas. The introduction of the ruble by the Bolsheviks had caused the first inflation. Now came an even worse inflation through the introduction of the German Ostmark. The exchange rates of the ruble against the new payment certificates were fixed at a rate which meant the outright robbery of the country. It would lead too far to describe all this in detail. But the Lithuanians answered with their only possible weapon: silent sabotage of the occupier's economic efforts. Municipal authorities and individual farmers forged delivery statistics. Stocks of goods were distributed before the Nazis had time for a proper registration. Workers and employees were more or less free to take what they needed from the production output. A "Black Market" (read: normal market) immediately sprang up with the purpose of supplying the inhabitants of the towns with essential food and industrial goods. The underground not only tolerated such "economic activities" but in some cases even supported the organizers. The predominant aim of the Lithuanians was to prevent the feeding of the German war machine but, in view of the economic misery upheld and caused by the Nazis, not much agitation was necessary. The food rations allowed on food cards represented outright starvation norms. Forgeries of statistics, black marketeering, even theft were deprived of their original amoral and derogatory meaning and became features of anti-Nazi resistance, a part of the peoples' fight for freedom.

Such operations were greatly facilitated due to the fact that the Nazis had not enough people in Lithuania to enforce the economic controls. This fact was most obvious in agriculture which produced almost 80% of the country's gross output. Though the Nazis doubtless succeeded in robbing the country of many economic goods, they did not

get even a fraction of what they should have, considering the "benevolence" of the Lithuanians, which they failed to approach. They got only the minimum amount necessary to prevent large scale terroristic executions. And the Germans were afraid to introduce such executions for fear that they might provoke outright fighting.

### *Resistance Activities*

The resistance movement had thousands of members in every part of the country. It represented an organized mass movement which was active in every possible way, but primarily through the press. There were more underground papers and publications than there were official ones edited under the censorship of the Nazis. The underground press was printed in secret, special underground printing shops — sometimes under severe security precautions, even with the help of official printing specialists of the "official" press. The essential printing material was obtained from the German-controlled stocks, often by means of staged robberies. The Lithuanian personnel of the stocks in most of the cases, was well-informed in advance about the "robberies" which then proceeded smoothly.

The number of copies of the underground publications in circulation was tremendous. The three main papers LAISVĖS KOVOTOJAS (The Freedom Fighter), NEPRIKLAUSOMA LIETUVA (Independent Lithuania), and Į LAISVĘ (Toward Freedom) appeared bi-monthly and each printed 20,000 copies per issue. Besides these major editions, there was a multitude of other printed and dittoed publications. It can be said without exaggeration that there was a newspaper available, of one kind or the other, twice a month for every single Lithuanian.

The underground press conducted a harsh anti-Nazi propaganda campaign. Besides world news on the latest developments, there appeared special instructions on how to behave in general and in specific instances in dealing with Nazi activities. The underground press reacted immediately to each and every decree of the occupying power, and therefore every Lithuanian could feel that he was not alone in his feelings and struggle.

Besides the propaganda spread by the press and word, a special clandestine transmitter of the underground, under the name of "Radio Vilnius," commenced operations at the beginning of 1944. The transmitter was located near Kaunas, but the exact location was changed after each transmission. Later on our Western friends congratulated the Lithuanians for having successfully operated the only open propaganda station against the Germans in all of Nazi occupied Europe.

In 1943 a special emissary of the Lithuanian underground was dispatched across the Baltic Sea to Sweden, where he contacted authorities of the Western Allies. Contact was maintained with this emissary by means of a Morse-radio transmitter.

This emissary, along with the Western authorities, established channels for the communication of information and of publications from Nazi occupied Lithuania to the free Western world. He also submitted a number of memorandums and requests for aid to the Western Allies. However, neither active nor passive resistance, neither fighting nor sympathy for the Western Allies, in which all the Lithuanians' hopes were placed, ever materialized.

It is nearly impossible to report all the details of the activities of the Lithuanian resistance movement. In summing up, it can be said that the Lithuanian anti-Nazi resistance was effective and that it was fully controlled by the underground movement. In this connection I will mention, in addition, the perfect underground centers for the fabrication of documents to protect people from being mobilized or deported to Germany as labor to protect them from arrests by the Gestapo, or to protect the Jewish Lithuanian citizens who were escaping from the ghettos.

Contacts were also maintained with the resistance movements in Latvia, Estonia, and Poland. During joint conferences with representatives of the respective underground movements the prospect of restoring national sovereignty in the countries of Eastern Europe with the help of the Western Allies after the final collapse of Hitlerite Germany was discussed. But, except for the strengthening of mutual solidarity, the conferences had no substantial results — due to the fact the West deliberately left Eastern Europe to Bolshevik despotism.

### *The Price*

What is previously written has been kept in the cold style of reporting statistics and facts. But the reality was far from this "dryness" — it was dramatic. The Lithuanian nation and its underground suffered losses in men and blood in the struggle against the Nazis. It is true that not even one group of Lithuanians collaborated with the Nazis, but nevertheless the Gestapo succeeded in striking hard. Due to the betrayal of several individuals — there was a Judas even among the twelve apostles — quite a number of underground fighters and people connected with their work fell victim to the Gestapo and the SD; a large number of underground press distributors also was apprehended. When the Nazi efforts to mobilize soldiers from Lithuania failed, in the spring of 1943, the universities and colleges were closed. A large number of professors, artists, priests, students, pupils, and officials were arrested and deported to German concentration and destruction camps. Many Lithuanian municipality employees who "collaborated" with the Germans under special auspices of the underground and aided their own country, likewise ended up in the death camps. The silent resistance of the peasantry also resulted in heavy losses. A number of Lithuanians, with a pre-war record of anti-Nazi sentiment, were also shot or tortured to



Adomas Galdikas—Forest (tempera). From an exhibition at John Meyers' Gallery, New York

death in the camps. Besides these thousands, the Nazis killed more than 150,000 Lithuanian Jews; their only "guilt" was their Jewish origin. Their death is certainly one of the greatest crimes in the register of Nazi atrocities in Lithuania.

It is certainly hard to estimate how many people died in the struggle against Nazism. Most of these concentration camps are today under Bolshevik rule, and the Communists keep an understandable silence about the criminal activities of which they in fact are the inventors and Hitler the "talented" imitator. There are some figures available from former Nazi death camps in the West. Among the 73,296 victims in the Flossenbug camp there were 2,480 Lithuanians. There were prisoners of eighteen nations in that camp and the death rate of the Lithuanians ranked eighth. A great number of Lithuanians also died in the Stutthof concentration camp near Danzig (Gdansk), among them quite a number of well-known people.

The Lithuanian nation will always remember the victims of Nazi persecution with the most reverence and respect. But this feeling of mourning is not lightened by hope and expectation. The fighters for freedom and democracy have been left alone. No reward has been granted to the

Lithuanian nation as a victim of Nazi terror. This is bitter. Even two-thirds of the German nation have been rewarded today in various forms and by various means, while the nations of East Europe, who fought against the same Germans who were under Hitlerite leadership, have been forgotten. It is bitter to see that so many pro-Nazis today are being received as new "allies." It is not for lack of the "reward" however that the Lithuanians are bitter — we never were and never will be jealous of any nation's freedom and prosperity. But what about the millions who died? What about those who continue the struggle against the Bolshevik tyranny? Why have they been forgotten? It would be a poor resistance that was opposed to only one form of totalitarianism — namely, Nazism. More important than the fight against something is the fight for something — for freedom and human decency. That is why the Lithuanians fought Hitler; that is why they fought Stalin; and that is why they continue to oppose "collective tyranny." It is the memory of those who died which makes us ask, which makes their skulls glance through what once were eye-sockets at the principles of the Atlantic Charter — and ask: Why?



# LITHUANIAN —

## one of the oldest living languages

DR. P. JONIKAS

THE LITHUANIAN language, like the English, Italian, Greek, Russian, and some others, belongs to the family of Indo-European languages. Together with the Latvian language and the Old Prussian, extinct since the beginning of the 18th century, it forms the Baltic branch of the Indo-European family of languages.

Of the languages belonging to the small-nations, Lithuanian is the most treasured by comparative Indo-European linguists. In its old forms inherited from the Primitive Indo-European language, it has retained more from antiquity than any of the other living languages of that family.

This antiquity can be detected in various aspects of the Lithuanian language, as, for example, in the vocabulary. A whole series of words in the Lithuanian language are the same as those found in the old Indo-European languages like Sanskrit, Greek, Gothic, Old Slavic, etc. For instance, *sūnus* "son," *medus* "honey," *dūmai* "smoke," *javas* "grain," *vilkas* "wolf," *vyras* "man," *ratas* "wheel," and so on.

Examination of accent and intonation also gives evidence about the oldness of the Lithuanian tongue. It has not only retained the free stress, but it also differentiates, like the Primitive Indo-European, between two kinds of intonation — accute and circumflex. These two kinds of intonation are found today in only two other languages of that family — the Serbo-Croatian and the Latvian (in the Latvian the stress is already fixed on the first syllable) — but have disappeared in all others.

Much antiquity is found in the phonetics of the Lithuanian language. It still has the case endings *-is*, *-us*, which were known in the Primitive Indo-European, and also *-as*, which differs only slightly from the Primitive Indo-European ending *-os*. For example, *avis* "sheep," *vilkas* "wolf." In the retention of some of the ancient features in the root of the word, the Lithuanian language surpasses many others. This can be illustrated with the word *sausas* "dry." Even in the Old Greek this same word is already changed to *auos* (derived from *sausos*), and in the Russian language it has

become *sukhoi* (root *sukh-*). That is, the ancient diphthong in Russian has changed to a monophthong, and *s* in the middle of the word after the vowel has changed to *kh*; the ending *-os* has been dropped. Or, for example the instrumental case ending in plural *-ais* (*vilkais* "with the wolfs") of the Lithuanian language is not much different from the Primitive Indo-European ending (as can be determined for instance from the Greek *-ois*, etc.). Sometimes, the Lithuanian forms are even older than that of Sanskrit. For instance, in the Lithuanian writings of the 16th century, the plural locative ending *-su* (*dangusu* "danguose", i.e., "in the heavens") is used, while in the Old Indic language we find the *-śu* (*sūnuśu* "in the sons"), which is a newer form derived from the older form *-su*.

The Lithuanian language has retained this ancient character mainly because it has changed so slowly. For example, the English language has experienced gigantic changes since the 16th century, while the Lithuanian language has changed very slightly since that time. The causes of this slow change are, first of all, the permanence of Lithuanian settlements away from the most important historic roads, and, in the second place, relatively little intermixture with other nations. Linguists have observed that language changes occur most quickly among the nations that move from one place to another and intermix a lot with other nations.

Because of its oldness, the Lithuanian language is very valuable to Indo-European linguistics. Forms used in the Lithuanian language and date derived from it help to explain and elucidate many things in the development of other newer languages and to reconstruct the Primitive Indo-European forms. Here the aid of the Lithuanian language to scholars is especially valuable, even more so than that of some of the ancient dead languages, because the Lithuanian language, though so very old, is still spoken and is available for direct investigation in the living expressions of its development. The importance of the Lithuanian language has been noticed since the very start of comparative Indo-European linguistics in the 19th century. In the

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Investigation of the Lithuanian language, besides Lithuanians themselves, participated and participate many renowned scholars of various nationalities (German, French, Danish, Dutch, Swedish, Czech, Russian, Polish, English, Latvian, Estonian, Finnish, Americans, etc.), for example: A. Schleiher, A. Leskien, A. Bezenberger, F. Fortunatov, F. de Saussure, J. Zubaty, V. Thomsen, A. Meillet, J. Mikkoila, E. Hermann, F. Specht, R. Trautmann, E. Fraenkel, N. van Wijk, T. Torbjornson, N. Nidermann, N. Trubetzkoy, J. Endzelins, P. Arumaa, A. Senn, H. H. Bender, and many others. Their researches and articles are numbered not by the hundreds, but by the thousands.

The outstanding linguists have strongly emphasized the importance of the Lithuanian language to comparative Indo-European linguistics and to linguistics in general as well. The prominent French linguist Meillet has expressed his opinion by saying: whoever wants to hear the echo from human lips of what once was the Primitive Indo-European language, he should go and listen to a Lithuanian peasant. And one distinguished Polish linguist at the time of the last world war was so enchanted with the *Dictionary of the Lithuanian Language* (*Lietuvių kalbos žodynas*) published by the Institute of Lithuanian Studies, that he considered it Lithuania's guarantee of independence (its publication was started during the years of Lithuania's independence, but at present, so far as is known, it has been discontinued). He said that, after the war was over, Lithuanians would just have to bring one volume of this dictionary to the peace conference and it would be enough to prove Lithuania's right to independence.

The Lithuanian language, so highly regarded by scholars, has played an important role in the fight of the Lithuanian nation for its independence. It contributed greatly to the strengthening of Lithuanian national spirit and was one of the factors binding the Lithuanians together in the common struggle against the oppression of the tsars and other harmful foreign influence in their fight, for freedom and independence, and also in preserving the Lithuanian cultural values.<sup>1</sup>

1. For a survey of the development of the Lithuanian language see A. Senn, *The Lithuanian Language; a Characterization*, Chicago, Lithuanian Cultural Institute, 1942. P. Jonikas, *Lietuvių kalbos istorija* (History of the Lithuanian Language with a Summary in English), Chicago, Terra, 1952.

The oldness of the forms in the Lithuanian language does not hinder its functions in modern life. When in 1918 Lithuania regained her independence after long years of foreign oppression, the Lithuanian language was called upon to perform all the functions of a modern language, and it did so successfully. At first, there were some difficulties because of the lack of technical terms, for it was necessary to adjust the language at once to all areas of new life — political, cultural, and technical, which all required specialized terms and phrases in their terminologies. But the first difficulties were soon overcome by the diligent work of Lithuanian linguists and by various committees established for the purpose of developing terminologies (including textbook committees), sometimes formed under the auspices of government agencies. Furthermore, systematic evaluation and codification of already existent terms was started in various fields, and new terms were added as the progress of life demanded. Some of this work was successfully finished. For example, in the field of philosophy, a distinguished Lithuanian philosopher Prof. St. Šalkauskis methodically arranged a specialized dictionary of philosophical terms, *The General Terminology of Philosophy* (*Bendroji filosofijos terminija*) published in Kaunas in 1938, which was accepted with the approval of the linguists. In order to promote the Lithuanian standard language and to propose new terms when needed, the Lithuanian Language Society was founded during the years of independence. In newspapers and magazines, special language columns were established, and, later, a special journal *Gimtoji Kalba* (*Our Native Language*) was started (1933 — 1939 and continued partially until 1940). This journal and the special language columns in the periodicals influenced the spread and development of the Lithuanian standard language considerably. Two Lithuanians contributed especially to the formation of the standard Lithuanian language — Jonas Jablonskis (1860 — 1930), considered the father of the modern standard Lithuanian language, and Kazimieras Buga (1879 — 1924), a linguist of world fame, noted for his researches on the Lithuanian language.

During the years of Lithuanian independence (1918 — 1939), the level of the practical Lithuanian standard language was raised and conditions were made favorable for studies in the Lithuanian language. The Lithuanian nation, having regained its independence, established within her own territory a center for research in the Lithuanian language highly valued by scholars. Research was concentrated in the universities (first at the University of Vytautas the Great and later at Vilnius University) and also at the Institute of Lithuanian Studies established for the special research in Lithuanian language, literature, folklore, etc.

But as we know, with the occupation of Lithuania again by foreign forces, these favorable conditions for study have changed.



# CROSSES

By DR. J. GRINIUS

ALL THE NATIONS of Europe have had their rich folk art but, in many places, the technical advances of civilization have already shoved it out of existence. Lithuania is one of the few European nations which, to this day, have kept alive their folk art. It is especially in her folk-songs and her hand-carved wooden crosses and shrines that this is manifest. The beauty of Lithuanian songs has been praised by German poets and writers since the middle of the 18th century. Lessing, Herder, and Goethe were the first to be fascinated by the originality of these songs. From then on Lithuanian songs began to interest poets, musicians, and scholars of other European nations.

Lithuania's wooden crosses and shrines caught the interest of her southern and western neighbors much later than her songs did. Two Germans — Hermann Struck and Herbert Eulenberger — have vividly described the impression which these abundant monuments of Lithuanian religious and national culture make on the foreigner who is visiting Lithuania for the first time. In *Skizzen aus Litauen, Weissrussland und Kurland* (1916), written in collaboration, here is what they have to say: "Nowhere in the world, except, perhaps, in Tyrol, are there as many crosses to be seen as in Lithuania. Like ship masts they stand by paths, fields, and crossroads. They are assembled in the cemeteries of Lithuania where, like lofty arid lilies, they grow out of funeral mounds. Bent by time, the tall crosses seem to greet like symbols of the deceased with whom Lithuanians, like no other nation, live in a constantly fearful and friendly contact. They often create an eerie atmosphere, especially in winter, when the entire country is



Crosses near Vilnius. A drawing by A. Jaroševičius

covered with a thick layer of snow out of which rise tall black crosses which seem to beckon with one solemn finger. A Lithuanian cemetery indelibly imprints itself on the memory when, in the winter, the silhouettes of these assembled crosses rise to the sky like shadows of Galgota against the red background of the western sunset.

Having seen some photographs of Lithuanian crosses and shrines at the international exhibition at Monza (Italy), Luigi Caglio, an Italian, considered them as follows: "...primitive instinctive creations in whose living current, which spurts forth from the dark and sincere recesses of the genius of the people, one may rejoice." L. Caglio sees in the Lithuanian crosses the most typical expression of folk art in Europe. This opinion agrees with the view expressed by the German, Alfred Brust, who said: "Among them are works of art which, here exposed to all kinds of wind and weather, belong to the simplest and most meaningful rarities of great folk art." The French writer Jean Maucle thought remarkable the variety of form found in these wooden monuments. Accord-

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ing to him: "...there is nothing which could be more artistic than their infinite variety."

Writing about these richly ornamented crosses and shrines, Lithuanian scholars have paid considerable attention to the explanation of their origin. The theory of the pagan necrocult holds that the crosses and shrines had their beginnings in primitive Lithuanian culture, which dates back to pre-historic times. According to the adherents of this theory pagan Lithuanians used to build columns on the funeral mounds of their dead, leave food for the souls of the departed, and perform other ceremonies. When christianity was officially introduced into Lithuania (1387), the Lithuanians did not discontinue building roofed columns on funeral mounds but began adding Christian symbols to them, especially little statues of the crucified Christ. Later, statutes of Catholic saints found their place under the roofs of the columns. In this manner developed shrines which where one, two, and three stories high; truly Catholic crosses came into being considerably later.

In opposition to the theory of the pagan necrocult, stand the upholders of the theory of Christian origin. They contend that there are no weighty archeological facts which warrant stating that the wooden crosses and shrines stem from the pagan religion and that the 16th and 17th century documents, which mention prohibitions on the erection of crosses, do not prove anything of consequence. First, these documents speak of neighbors related to Lithuanians—Prussians and Latvians; second they do not indicate the reasons for these prohibitions on the erection of crosses; on the other hand, the sources from which we learned of the paganism of Latvian crosses were issued by Protestant clergymen who, in the 16th and 17th centuries, called any manifestation of the Catholic cult pagan. Even though their forms are original and almost not to be found in any other part of Europe, the adherents of the second theory maintain that the Lithuanian crosses and shrines are of Christian origin. They argue that these numerous and varied wooden monuments arose while Lithuanian nature was being "christianized" — when Christianity was fighting against tree worship which, in the Lithuanian pagan religion, occupied an important place. However, even the authors who uphold the theory of Christian origin admit that some ornaments used on these monuments and even some symbols may have had their beginnings in traditions reaching pre-historic times. Divers ornaments combined with the constructive forms of the cross endow the wooden crosses with a rare originality. To the extent that they testify to the live aesthetic sense of the Lithuanian people, the abundance of crosses and shrines and their Christian symbols disclose the deep faith and devoutness of the Lithuanians (W. Szukiewicz).

While the wooden crosses and shrines are most



abundant in Lithuania's village and town cemeteries, they are found everywhere: on highways, crossroads, and bridges; in the fields and in the woods, and on farms.

During the first half of the 19th century, so many crosses were erected that, on highways, they were hardly a few hundred feet apart and sometimes only a few tens of feet apart. Therefore, the Polish poet, W. Pol, called one province (Zemaitija — Samogitia) of Lithuania the "holy country of God." This abundance of crosses and shrines endowed the Lithuanian countryside with a specific character which is not encountered in any other part of Europe. Naturally such a landscape could not please the Russians who occupied Lithuania in 1795 and wanted to transform her into an insignificant province of the Russian empire. Finding a suitable pretext in the revolt of 1863, they doubled the oppression of the Lithuanian people, concentrating especially on the demolition of their culture. An order prohibiting the erection of crosses on soil which was not blessed was issued by the czar's administration. This was supposed to lead to the extinction of wooden crosses and shrines standing on highways and farms. The Lithuanians refused to bow to this barbaric order, however. With foreboding in their sorrowing hearts, they watched the crosses which their grandfathers and fathers had built begin to sway from age; they knew that a few gusts of wind might fell many of them to the ground. Determined not to let their crosses disappear, the people found ways to evade the orders of the Russian administration.

"When I was a child," testifies B. Ginet-Pilsudski, "I often heard my mother and my aunts tell of frequent salvages of crosses. To confound the vigilance of the police who in their exaggerated diligence used to harass peaceful inhabitants, the people used to apply a certain color to any cross which was in danger of falling and then make a new cross of the color. Some dark night, with guards posted all around, as silently as possible, they removed the old cross and in its place erected its substitute (alter ego), i. e., the new cross." Thus Lithuanians showed their resistance for over 30 years until, in 1896, the Russian administration repealed its order.

The Lithuanian cross became not only a symbol of the Catholic religion but also a cherished monument of Lithuanian folk art. Lithuanian artists like M. Ciurlionis, A. Zemaitis, A. Varnas began to take the motif found in wooden crosses and shrines and introduce it into their creations. Lithuanian youth organizations began to erect them as witnesses to their activities. Lithuanian emigrants in foreign countries, especially those in the United States, used to and still continue to build crosses near their churches and monasteries and even on their farms as symbols of their native country. In the gardens of the National Museum of War (Kaunas, Lithuania) where various patriotic manifestations frequently took place, there were at the tomb of the unknown soldier a number of original crosses which had been assembled from different parts of Lithuania. When the tenth and the twentieth anniversary of the reconstruction of Lithuania was being celebrated (1928 & 1938, respectively) many towns could find no more fitting way to commemorate this occasion than to erect richly ornamented crosses.

World War II brought about some changes which can best illustrate how these monuments were intertwined with the good and bad fortune of Lithuania. June 15, 1940, the Soviet army invaded Lithuania and imposed on her an unheard

of yoke of slavery. It fatally affected the Lithuanian crosses — the Russians began systematically to destroy them. Crosses and shrines which stood near public squares or near houses which were occupied by the Communists were secretly cut down at night; those which stood near the woods and in the fields served the Soviet soldiers as targets for shooting practice. Lithuanians witnessed this demolition with a deep sorrow. Unable to resist in any other way they tried until 1951 to erect new crosses wherever possible. However, in 1955 news reached the West that the Communists had forbidden the erection of crosses. True, in far Siberia Lithuanian exiles also build these Lithuanian monuments on the graves of their dead, but that cannot compensate for the losses which the occupant is constantly inflicting in the fatherland.

Besides, the wide expanses of Siberia, where many Lithuanians now live, is a foreign land, it is not that Lithuania of the crosses which the people have defended through the ages and of which the Italian G. Salvatori wrote in 1925: "Where time the destroyer has mercilessly demolished and buried everything, these crosses rise from the soil by the thousands. Where the ruins of a stone castle are a rare sight, where the wooden houses are rebuilt only once in a hundred years, there history could not plant in its wake eternal monuments like in the lands of the pyramids and forums. True, here, too, history has marched through with a step of iron and fire but in the footsteps of brave soldiers forests grew up, oats were sown and reaped many times. Only these wooden crosses, fallen and raised up again, damaged and renewed every century by the modest carpenter, have a beautiful significance: they bear witness to the unconquerable will of that small but great nation which is fighting the deadly plot formed against it by men and nature. This is why the cross in Lithuania is surrounded by respect and adoration which we give to the revered remnants of the marble columns of our Para."



Old cemetery in Lithuania. A drawing by A. Jaroševičius



V. Kašuba

Prisoners

## THE LITHUANIAN REVOLT OF 1831

BY PRANAS ČEPENAS

AT THE TURN of the 19th century, the spirit of liberty was much alive throughout Western Europe; and it was by no means extinct in the countries like Lithuania or Poland, which had been subjugated by Russia. Though for a long time unsuccessful, revolts flared up time and again, bearing witness to the people's desire for liberty, freedom, and independence. A revolt in one country inspired another somewhere else, and the watchword of liberty was passed like a torch from the hands of one people to another, originally having been ignited by the ideas of the American and the French Revolutions.

Each revolt produced its crop of political emigrants to other countries of Western Europe; Lithuania and Poland had its share of them, — most went to France, some to Switzerland, and some even to England. As to the accomplishments of such a political emigrant, the former professor of the University of Vilnius, J. Lelewel, at a meeting of the Lithuanian Society in Paris in 1832, said to Lafayette: "We fled to France not only to save ourselves personally, but also to find a refuge from which we could fight for the interests of our na-

tion and to explain the true temper of our fellow countrymen." The political emigrants kept the ideas of liberty alive by publishing pamphlets and newspapers, by organizing societies, by promising help, if needed, to those at home, and by influencing foreign public opinion in favor of their country. Later unsuccessful revolts produced only one other group of political emigrants ready to bear witness to the desires of their people and the despotism of the Russian rule, but the aim and the task continued to be the same at home as well as abroad — liberty and independence.

Nineteenth century's European history is partly told by the movement for liberty in various countries; Lithuania shared in this movement for its subjugation as well as its independence has its roots in the struggle between liberty and the European autocracies. As the French Revolution shook the stability of Europe, the Eastern despotic monarchies decided to use this instability as their opportunity to partition Lithuania and Poland, two countries with old traditions of independence, among themselves. The year 1795, with the watchwords of Liberty, Equality, and Fraternity still in the air, signifies the subjugation of these countries to a



harsh, despotic rule. The Russians themselves believed that Lithuania would never be able to rise to independence again but would remain known only in scholarly volumes for the oldness of its language. But this was not to be. A nation with a long tradition of independence, a nation with a history, a nation which understood the meaning of freedom, Lithuania did not want to bow its head to the wishes of the despots; it wanted to live, though for this wish and for the desire to be a Lithuanian one had to pay dearly and to suffer greatly.

In 1794, even before the final partition of 1795, the so-called Kosciuszko rebellion occurred in Lithuania and Poland; this revolt was, even then, partly led by political emigrants. It flared up not only in Lithuania's capital, Vilnius, but in other parts of Lithuania as well. As soon as this revolt was put down, the Russian government discovered another plot in Lithuania's capital; it was the 1797 plot of Reverend Cicierskis for which 70 people were arrested and sent to Siberia. In 1824, wholesale arrests of university students and pupils of other schools were designed in order to crush the idea of liberty which had taken refuge in the places of learning. In 1812, at the time of Napoleon's march to Russia, great hopes were placed in Napoleon, for he managed to pose as the defender of liberty; and it was believed that he would grant independence to Lithuania and to Poland. These hopes toppled together with the Napoleonic Empire. In Europe, reaction set in with the Congress of Vienna and with its talk of legitimacy, compensation, and guarantees.

The Russian Tsar, Nicholas I, like Alexander I before him, considered himself the defender of the reactionary principles of 1815 and was prepared to fight liberty not only in Russia, but also in other countries. His despotic government prohibited any kind of freedom, and Russia was a typical police state with a wide net of spies and harsh punishments for any thought or action against the government. (Such modern Soviet accusations as thinking against the government and unreliability were very much in vogue, and the punishment was often, then as now, deportation to Siberia.). Any kind of learning or pursuit of knowledge was stifled. The Tsar was the head of the Church; and, here on earth, he took the glory of God for himself because, in official prayers, etc., he received more praise than God.

This despotic atmosphere weighed on all Russia, but even more so on the subjugated countries, for they were culturally more advanced and, because of their traditions of liberty, found despotism even harder to bear. It must be also noted that the Tsar directed specific measures against the enslaved countries, because they not only had to be subjected to his despotic rule, but they also had to be made a part of Russia and lose their national identity. This was the last thing the subjugated people would let happen; it led to the numerous revolts against the Russian oppression, some of which have already been mentioned. The

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revolt of 1831 was neither the first nor the last. Others followed. The revolt of 1863 was probably even more famous than one of 1831, and it sent further political emigrants to Western Europe. But each revolt was a step up the ladder to independence; Lithuania managed to remain Lithuanian throughout the 125 years of the harshest Russian despotism and, at the opportune moment in 1918, to rise again free and independent among the other nations of the world.

In 1830, the flames of revolution engulfed the countries of Western Europe again. The July revolution in France and the Belgian revolution for independence brought the Russian Tsar to such a point of indignation that he was ready to intervene at any moment. But the French and the Belgian revolutions also had their influence on the people of Lithuania and Poland; all classes of society were influenced so that almost everyone was ready to take up arms and follow the example of the free nations. Revolt first started in Poland and it had international significance, for it tied down not only Russia but also its allies, Austria and Prussia — with their own troubles at home trying to keep the lands they had enslaved. The Russian Tsar lost his desire to intervene elsewhere, and had to turn his attention to Poland; thus France received safety, and Belgium independence.

If the revolutions in France and Belgium encouraged Poland to revolt, the Polish revolt was encouragement enough for Lithuania to rise up in arms against the Russians. It has to be noted that Lithuania was in a different political situation from Poland; Lithuania was incorporated into Russia without any international guarantees of self-government, while Poland had received from Tsar Alexander I, according to the agreements of the Congress of Vienna, a constitution and the right to maintain a small regular army. This regular army now formed the nucleus of resistance against the Tsar. But Lithuania had no such privileges, and it was under the complete control of the Russians. Thus the revolt in Lithuania was started not by any armed forces, but by civilians themselves.

News of the Polish revolt which started in November of 1830 in Warsaw, reached Lithuania in December of the same year. The peasant rebellion around Telšiai must be considered as the first indication of revolt.

In February of 1831, a group of peasants from Salantai and Gintališke refused to go into the Tsar's army as recruits. The years of service were very long and the life in the army was very hard. Led by the nobleman, Borisevicius, and the peasant, Giedrimas, they rebelled. But after several skirmishes with the Russian police who were backed by the Russian army regiments stationed at Telšiai, the rebels were forced to flee to Prussia and hide themselves there, for those caught were handed over to the Russian government by the Prussian authorities.

Despite the regiments of the Russian army which were stationed throughout Lithuania, the country feverishly armed itself, because all desired freedom and self-government. The peasants hated the long years of service in a foreign army, the Russian colonists who took their land, and the different religion; the lower nobility longed for its former privileges and hated the Russian officials who took their various governmental posts away from them. As in almost any other revolt, here too, aside from the ideological leadership, economic and religious grievances united to arouse the whole country the oppressor.

The Russian government felt the temper of the people and it took various measures to prevent the impending revolt. Not only weapons, but axes and long knives were confiscated. On December 1, 1830, martial law was proclaimed in Lithuania. The Lithuanian people were ordered to provision the Russian army and help in numerous other ways; death was to be the penalty for disobedience of any of these laws. But at the moment the Russian army was needed in Poland to suppress the revolt there, and only the reserves and Regiments of the Invalids were left in Lithuania. Samogitia (a part of Lithuania) was left almost free of the Russian army, providing the opportunity for Lithuanians to revolt as well.

In March of 1831, the Russians demanded requisitions of food, horses, and wagons, and the time for the drafting grew near. On March 26, 1831, armed noblemen and peasants from around Raseiniai (in Samogitia), attacked the city of Raseiniai, disarmed the Russian regiment stationed there, and took over the government of the city. The example of Raseiniai was followed by other Lithuanian cities, and finally the whole Lithuania was in revolt. Everywhere political prisoners and recruits for the Russian army were freed; Russian officials and soldiers were taken prisoners; and government treasuries fell into the hands of the revolting people. At Varniai, a weapon factory was built and cannons were cast from church bells. Craftsmen worked long hours making weapons and clothes for the Lithuanian rebels. The Russians remained in control of only the two largest Lithuanian cities — Vilnius and Kaunas.

The Prussian government went hand in hand with the government of Russia and hindered in various ways the sale of arms and gunpowder to

the Lithuanian rebels. But the people of Prussia, especially those along the frontier, showed much sympathy to the rebels.

The port of Palanga, closely guarded by Russian regiments, was greatly desired by the rebels, because they hoped to receive foreign aid through this port; but Palanga and Kaunas had been occupied by the rebels for only a short time. The rebels understood that without a regular army they would not be able to hold out against the Russians very long, nor would they be able to take the capital, Vilnius. This was also understood by the rebel government in Poland and, therefore, some regular army was sent from Poland to help the Lithuanians. General Chlapowski, on his way to central Lithuania, took Lyda on May 31, 1831. He was joined by several outfits of Lithuanian rebels and by a unit formed entirely by the students from the University of Vilnius. From these units a Lithuanian battalion was formed and armed by the General. From another direction Generals Gelgudas and Dembinski marched into Lithuania. General Gelgudas became the head of the whole expeditionary force. But discord appeared among the generals as to further military operations. Dembinski wanted to march immediately and take the port of Palanga together with the whole Kuršas seacoast (Kurland), and then wait for foreign help. General Chlapowski wanted to take the capital, Vilnius, first, and this course was finally adopted; but it was too late. While they had been arguing among themselves, the Russians had received reinforcements; and, during the unsuccessful siege of Vilnius, not only the cause of Vilnius was lost, but the whole revolt as well.

The last encounter of any significance with the Russians was on July 8, 1831, near Šiauliai; it fought mainly by Lithuanian volunteers, and it, too, was lost because of the incapability of those in command. On the 9th of July, a conference of the generals took place at Kuršėnai. General Gelgudas was relieved of his command; he and General Chlapowski then crossed the Prussian frontier where they were disarmed and interned. About 7,000 soldiers crossed the Prussian frontier with them, were also disarmed, and their weapons were sent to the Russians. The rebels interned in Prussia found themselves in an extremely bad situation. The amnesty proclaimed by the Russian Tsar in November of 1831 was valid only in a small part of Lithuania (Augustavas district) and in Poland. Since the rebels came from the whole of Lithuania, most of them stayed in Prussia, for few wished to risk the persecutions of the Russians by daring to return. Those who found themselves in Prussia were gathered at three points — Pyliava, Danzig, and Graudenz.

In Paris, a committee was formed under the leadership of Lafayette to help the former rebels who found themselves in Prussia. Their representative, Klein, was sent with 30,000 francs to Prussia to help these rebels. An American Aid Committee, whose president was Samuel Howe, was also



formed; he penetrated as far as Elbing and helped the former rebels with food, clothes, shoes, etc., until he himself was forced to leave Prussia. Those that were left in Prussia saw no other recourse but to go to France.

Accordingly, a ship with 164 former rebels left Pyllava in 1832 for France; almost all of them were from Lithuania, including quite a few students. Another ship sailed from Danzig with 426 people heading for Havre. Those who had not left by ship for France or England travelled in small groups through German territories heading for France. The reception of these emigrants by the German people in various places was very friendly: in Leipzig, a concert was organized to honor the former rebels; at the University of Jena, 500 students came out to greet the former rebels; and, in the evening, various fraternities organized meetings and cheered the rebels; in Hessen, a committee was formed to look after the students among the former rebels, and even scholarships were provided to enable them to finish their studies.

In France, certain places were designated for the former rebels to stay, and it was extremely hard to get a permit to move to any other place, especially to Paris. The largest camp of these emigrants was at Besancon; here, about 1,000 former rebels, almost all from Lithuania and many students from the University of Vilnius among them, were settled. The emigrants lived in the still standing "camps of the prisoners" (Depots des prisonniers de guerre). Only the former officers could live separately in the cities. The French and English governments spent sums of money yearly to aid these political emigrants.

The political emigrants from Lithuania, in France, England, and other countries kept in close touch with similar organizations of political emigrants from other countries and used their help in bringing up the question of the enslavement of Lithuania and Poland by Russia in the press and the parliaments of the free countries of Western Europe. They used every opportunity to inform the people of Western Europe about conditions in subjugated Lithuania and Poland. But news from these countries was hard to get, for letters usually ended up in the hands of either Russian or Prussian police. But the emigrants' love and longing for their homeland was so strong that most of them tried to get at least a handful of earth from their own country to carry around with them.

In December of 1831, initiated by C. Plateris, a Lithuanian Society in Paris was founded; later, emigrants from other lands occupied by the Russians were admitted too. The need to inform Europe about their country and to gather informa-

tion about the revolt of 1831 in Lithuania and in other lands under the Russians prompted C. Plateris to form the Society. He was the first president, and L. Chodzka was the secretary. An announcement of this Society to the Lithuanian emigrants reads as follows:

Sons of Lithuania!

A tyrant has seized our country; in Siberia live our countrymen. All human rights are trampled; tortures, death, and massacres are everywhere. Being emigrants, we keep our courage, and from here we watch our empty homes and our tormented families. Our desire to conquer the enemy has not vanished. Our country will soon rise again!

In Lithuania, not only were the people themselves persecuted in various ways, but all cultural institutions were also closed. In 1832, the University of Vilnius and many secondary schools were closed. Thus, the Vilnius Library Society was formed in France in order to gather books and preserve them until they could be turned over to the Library of Vilnius, because all cultural objects, including books, were taken from Lithuania to Russia.

In Lithuania, after an unsuccessful revolt, the people suffered also. Numerous families were deported to Siberia and other Russian lands. The families of the rebels who had fled were also punished. The property of the former rebels was also confiscated, and even children were sometimes taken away and sent to special Russian schools in order to make them Russians and to prepare them for the Russian army. Confiscated estates were given to Russian generals; churches to the ecclesiastics of the Russian Orthodox Church, which was to serve the new Russian colonists.

The conditions in Lithuania right after the revolt of 1831 were well described by a Lithuanian nobleman, Tomas Hernulevicius, who also fled to Western Europe — England. He writes in *Kronika Emigracyi Polskiej* 1839, p. 172: "To oppression, persecution, and cruelty there are no limits; the barbarism of the ages reigns in Lithuania today. There is no class of society in Lithuania which does not burn with hatred of Moscow and which is not ready to offer the greatest sacrifice for freedom. But the people of Lithuania and Samogitia are full of faith in the resurrection of their country."

The Lithuanians 125 years ago suffered terribly under the Russian yoke, but they still believed in freedom for their country. Today, the Lithuanian people are no less persecuted by the Russians than were their ancestors. But we share one feeling with the Lithuanians of 125 years ago — we believe — we believe Lithuania will be free again.

*Are our Western allies prepared to stand against a condemnation to perpetual slavery behind the Iron Curtain of the people of Poland, Czechoslovakia, Latvia, Lithuania, Estonia, Rumania, Bulgaria, and Hungary? Or will we be outvoted 3 to 1?*

W. F. Knowland

# United Lithuanian Relief Fund of America

JOSEPH BOLEY

Through the United Lithuanian Relief Fund of America the Lithuanian community in the United States has been able to assist thousands of Lithuanian refugees in Europe and elsewhere with some much needed food, clothing, and medicine — the value of which is very conservatively placed at well over 4 million dollars. Part of this aid originated in non-Lithuanian sources — the National War Fund in the early years of the organization and, more recently, in the form of food commodities from the U.S. Department of Agriculture surplus stocks. Significant aid and clothing contributions came from the Catholic hierarchy. The rest came mainly as personal donations from thousands of Lithuanians in numerous parishes, clubs, and societies throughout the United States.

Over 2 and one-half million pounds of food and a slightly larger amount of clothing have been forwarded to the needy Lithuanians since the Fund began its operations.

But one cannot compute the full value of this aid by citing statistics alone. Special shipments of school supplies enabled many a kindergarten and grammar school to operate. Many a student was able to finish his college training course because of a scholarship or some direct financial assistance received from the Lithuanian Relief Fund. Many a sickly and undernourished child, because of special campaigns in the United States, enjoyed a few weeks in a Fresh Air Camp.

This varied assistance, meager though it was as compared to the actual needs, nevertheless became an important morale lifter in

the numerous D.P. camps and sanitariums. It gave the unfortunate victims of war and Communist tyranny a sense of some slight security in the knowledge that their fellow-Lithuanians in America were thinking of them and trying to help them. The activities of BALF, as the Fund is popularly known (the full name is Bendras Amerikos Lietuvių Salpos Fondas), were a matter of interest and concern to the entire homeless lot. The activities of the Fund, through its various centers in Germany, Austria, France, Italy, Norway, Denmark, Sweden, Switzerland, and elsewhere, helped to sustain the refugees' struggle for existence and offered them some hope for the future.

Through its membership in the American Council of Voluntary Agencies for Foreign Service, its participation in a cooperative relief venture known as CARE, its membership in the National War Fund and the attendant publicity with millions of leaflets and radio and newspaper announcements; through its association with the American Red Cross, the International Red Cross, and numerous U.S. government officials and agencies and through its extensive operation on two continents, the United Lithuanian Relief Fund was able to make a powerful impression upon the world's conscience not only as to the immediate needs of the thousands of Lithuania's dispossessed, but, indirectly, as to the plight of the Lithuanian nation as a whole.

When the American people, in a deeply humanitarian act and through appropriate laws in Congress, opened their doors to all who through Soviet treachery found themselves without home or country, Lithuanian Relief Fund went to work and, in affiliation and cooperation with War Relief Services (NCWC), Church World Services and similar agencies, was able to process and bring over to America about 30,000 Lithuanians and offer them, as it were, a new lease on life. All of these new immigrants, practically without exception, soon established themselves in various jobs and positions and have become respected members of their respective communities. It is gratifying to note that many of these same refugees are now themselves ardent supporters of the work of the Lithuanian Relief Fund and, in turn, are helping others of their brethren who are unable to emigrate.

Two factors have contributed to the success of the Fund: the Lithuanians' deep love and sympathy for their suffering kinsfolk and their ability to form and maintain a good, well-managed organization.

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JOSEPH BOLEY serves presently as one of the directors of the United Lithuanian Relief Fund of America. The author has studied drama and performed several times on television and stage. Mr. Boley participates also in the activities of the American Lithuanian Council.



Vytautas Kasiulis — Flight into Egypt (lithograph). Winner of the first prize at the Religious Art Exhibition at Chicago, Ill. 1956.

It was in 1945, a year after the Fund was organized, that the President's War Relief Control Board accepted the Fund into its roster of officially approved relief agencies. The Fund was formed to include all Lithuanian factions, with only the Communists excluded. It was the Communists, of course, who in the formative stages of the organization did all in their power to prevent the formation of the Fund. They tried to convince the U.S. government that the proper place for Lithuanian charity efforts was through the Russian War Relief. But because of the uncompromising stand taken by the Fund's officers in their many personal conferences in Washington and the powerful intercession of Cardinal Mooney of Detroit and other Lithuanian friends, the Fund was soon able to join the National War Fund and share in the substantial benefits which were put to prompt use for the thousands of Lithuanians who had been forced to flee before the tidal wave of uncivilized Soviet hordes and who now found themselves in dire circumstances. Thus, notwithstanding the various Communist pressures, the Lithuanians were empowered to take care of

their own needy people through their own Lithuanian organization.

In Europe, too, the Relief Fund had to beat off more than one attempt by the Communists to snatch some of the D.P.'s and ship them back behind the Iron Curtain. The most publicized case was that of little Terese Strasinskaite, whom the Soviets claimed as their own and whom they would have snared but for the interception of BALF before the American military court. In many instances UNRRA personnel, in its overly enthusiastic cooperation with the Soviets, displayed eagerness to hand over the Lithuanians to the Russians, but, after strong protestations on both sides of the Atlantic, forceful repatriation was ruled out, the legal rights of Lithuanian citizenship were not to be denied, and BALF was able to administer its aid unmolested.

Much credit for the Fund's accomplishments must be given to Kanauninkas Dr. Joseph B. Koncius, who, as the Fund's president since the very beginning, has given the organization an exceptionally strong and effective guidance. Since 1947

## MAIRONIS — LITHUANIA'S NATIONAL POET

Jonas Maciulis - Maironis is Lithuania's greatest national poet, even though the time that he could devote to poetry was very meager. Born and educated in the period immediately preceding the declaration of Lithuanian Independence (Feb. 16, 1918), Maironis understood the responsibilities of the educated Lithuanians toward their country. If it were not for the effort of such devoted persons as Maironis and V. Kudirka, toward an independent Lithuania, it is very doubtful that Lithuania would have been able to assume her place among other European nations after the first World War. The poetry of Maironis was the much-needed support for the oppressed spirit of the enslaved people of Lithuania. There we find a combination of tremendous lyric talent and an almost personal love of Lithuania, which resulted in poetry of such intensity and sincerity, that Maironis has become the number one poet of our nation.

His parents were rather well-to-do, yet they were not under the Polish influence, as was the case with most well-to-do families. It was only when Maironis entered high school that he learned Polish. In 1883 he graduated from high school and

entered the university at Kiev, Russia, to study literature. After a year of study, he entered a Catholic seminary for the priesthood at Kaunas, Lithuania. In 1888 Maironis graduated from the seminary and was sent to Petersburg to further his study. From 1894 to 1909, Maironis taught as a professor of moral theology at the Petersburg spiritual academy. In 1909 he returned to Lithuania and served as the dean of the Catholic seminary in Kaunas till his death. After the first world war, when the Lithuanian University was opened, Maironis lectured in the college of theology-philosophy on moral theology and literature.

Thus, Maironis was a man of many professions: a priest, a professor, and a poet. Yet no matter how much he may have accomplished as an able administrator or priest, Maironis has come down to us principally through his poetry. Every Lithuanian child has been brought up on the lyrics of his verse, with its simple and sincere language singing of the glorious past, the helpless present, and a bright future. Like Shakespeare, Maironis is intranslatable. His poetry contains the essence of Lithuania which can



Maironis—a painting  
by C. Janušas

only be expressed in the native tongue. However, Maironis was a man of great ideas which can be understood in all languages, even though the beauty of the verse is lost in translation. Quite unlike his contemporaries, many of whom wrote in Polish even though they were Lithuanians, because Polish was the academic language of the day, Maironis never wrote in any other language but Lithuanian, except for a few insignificant etudes while still in school.

To get a better idea of the range of his poetical activity, we shall classify his poetry in three groups: lyric, narrative, and dramatic. His most extensive

the central office and warehouse has operated from 105 Grand Street, Brooklyn. It is from here that the officers and board of 21 members maintain contact with the branches and members and supporters throughout the country.

Though the quarters are small and the staff equally so, much is being accomplished even today. At the present the Fund is very active in gathering and processing job and housing assurances, which must be submitted to Washington by the end of this summer, and which will enable two to three thousand additional Lithuanian refugees

to emigrate to the United States. Seven or eight thousand of our refugees, however, because of age, ill health, or other reasons will face the bleak prospect of having to remain where they are indefinitely. The United Lithuanian Relief Fund is determined not to forget these victims of history's unfriendliest neighbors. The work of the Fund will necessarily continue. One thought that persists in the minds of the officers and the workers of BALF is that the day may soon come when they will be able to administer their acts of charity, if necessary, among those in Lithuania itself.



and permanent contributions lie in the field of lyric poetry. And in general it can be said that lyricism is the principal feature of all his poetry, and the strong point of his talent. The first collection of his verse consisted of lyric poetry. It was called "Pavasario Balsas" (The Voices of Spring), and already has had 10 editions.

As for the themes of his poetry, they are for the most part patriotic and deal with Lithuania and her people. Maironis was a romantic idealist whose object of adoration was Lithuania, which becomes an animate object in his poetry, capable of feeling and love. This type of romantic writing was typical of that particular period in Lithuania, 1850 — 1918, when practically all writing was primarily concerned with idealization of the past in contrast to the present, and a belief in the glorious rebirth of Lithuania. Yet Maironis was not a foolish romantic, and he attempted to find means by which the ideal might become real — through pride in one's native language, interest in the glorious past of Lithuania, pride in the beauty of the Lithuanian landscape, and through a devoted trust in the Divine Providence. We gather strength to fight for a better tomorrow from the deeds of our heroes of old. One aspect of this return to the past is the preservation of the Lithuanian language and Lithuanian customs and habits which are the most precious possessions that a Lithuanian can have, and for the preservation of which so much blood was shed, and is still being shed. A great deal of his lyric poetry deals with the natural beauty of the Lithuanian landscape. To Maironis it becomes still more beautiful because of the great sufferings that it has already borne and is still bearing. Thus, in his nature descriptions the emotional involvement is greater than the purely descriptive aspect.

In contrast to the glorious past, the present slavery is heart-rending. However, Maironis

firmly believes in the new dawn and rebirth of Lithuania, basing his hopes on the Divine Providence and the law of eternal flux. The strong are falling and the weak arise in their stead, and the most dangerous weapon that they use is the power of new ideas. Maironis believed that this was the age of ideas, against which there is no protection. The course of new ideas is like the steady flow of the river, and they will not be stemmed no matter how difficult it may be to accept them at first. Thus Maironis puts his hopes in the Lithuanian youth who will come after him, armed with this dangerous weapon and the cultural heritage of their forefathers.

Maironis loved Lithuania sincerely and lived according to the ideals that he preached. Lithuania was his sweetheart, his bride who had found the key to his heart. She was his inspiration and the object of all his affections. Thus the patriotic ideology that permeates practically all of his poetry, is very personal. His emotional outbursts are full of catchy aphorisms and epigrams that are much more powerful than logical syllogisms. The beauty of his poetry lies in his ability to experience strong emotion and to share it with his reader. These emotions, however, are not chaotic or sensual. They are highly noble and honorable, bursting like a song from his heart. Consequently, very many of his poems are sung, or are recited to the accompaniment of a musical instrument.

In the field of narrative poetry Maironis has written three long poems. The first one, called "Jaunoji Lietuva" (Young Lithuania), was published in 1908. It consists of nine cantos. It cannot be called an epic poem because it lacks epic objectivity and

dramatic characterization. The people are there simply to transmit the ideas of the poet. The plot is fragmentary and the motivation lyrical rather than psychological. The principal themes are basically the same as in all of his lyric poetry.

The second poem, called "Rasėnių Magdė," is a satirical poem, dealing with the cultural degeneration of one nation under the influence of a foreign culture. Here the plot is much tighter, and by the use of allegory, Maironis escapes the task of characterization. This is his most successful longer work, and approaches the scope of an epic poem.

The last poem written in the period between 1912—1920 is called "Mūsų Vargai" (Our difficulties). It consists of 8 cantos and deals with the turbulent period immediately preceding the Declaration of Lithuanian Independence. It resembles more a cultural chronicle of a period than purely a work of art. It contains too much to be a great poem. Its great beauty, however, lies in the lyric passages, some of which are unsurpassable.

As for his dramatic work, it is far inferior to both his lyric and narrative poetry. Besides two short pieces, Maironis has written a trilogy dealing with two Lithuanian grand dukes of the 14th century.

Maironis can be considered the creator of an epoch in poetry. His spirit has become a part of the Lithuanian culture. His poetry is sung and recited at every cultural gathering. It is only quite recently that the younger generation of poets has finally freed itself from the spell of Maironis and his singing verse. Although a creator of an epoch, Maironis has risen above it, and will always be a rich source of lasting aesthetic values.

*"The Communist Party of the Soviet Union follows Lenin's thesis that 'all nations will realize socialism, this is inevitable, but not all of them in the same way.'"*

*XX Congress of the Communist Party*

## JOINT STATEMENT BY THE BALTIC DIPLOMATIC REPRESENTATIVES

in connection with the Commemoration of the 15th Anniversary of the Beginning of Mass-Deportations in the Baltic States by the Soviet Union

Pierce Hall, Washington, D. C., June 10, 1956

On the eve of World War II, the Baltic States became victims of the Soviet aspiration for world domination. Soviet leaders opened the gates of aggression in Europe by the Molotov-Ribbentrop pact, signed on August 23, 1939. By this pact, the Soviet Union secured a free hand in eastern Poland, Latvia, and Estonia, and later, on September 28, 1939, by means of an additional protocol, also Lithuania was included in the s. c. sphere of influence of the Soviet Union. The enslavement of the Baltic States was undertaken notwithstanding the Soviet's most solemn declarations and treaty obligations to respect the territorial integrity and political independence of the Baltic countries and not to interfere with their domestic affairs. All that followed — the forced conclusion of mutual assistance pacts between the Soviet Union and the Baltic States, military occupation, formation of puppet governments, farcical elections—is now a well established fact.

The occupation and incorporation of the Baltic States into the Soviet Union was only the prelude to the whole campaign of territorial acquisitions on the part of the Soviet Union in Europe and Asia.

"...Millions of people of different blood, religions and traditions have been forcibly incorporated within the Soviet Union, and many millions more have in fact, although not always in form, been absorbed into the Soviet Communist bloc. In Europe alone, some 100 million people, in what were once 10 independent nations, are compelled, against their will, to work for the glorification and aggrandizement of the Soviet Communist State.

"The Communist rulers have expressed, in numerous documents and manifestos, their purpose to extend the practice of Communism, by every possible means, until it encompasses the world. To this end they have used military and political force in the past. They continue to seek the same goals, and they have now added economic inducements to their other methods of penetration.

"It would be illusory to hope that in their foreign policies, political and economic, the Soviet rulers would reflect a concern for the rights of other peoples which they do not show towards the men and women they already rule." (Joint De-

claration made by the President of the United States of America and the Prime Minister of the United States of America and the Prime Minister of the United Kingdom in Washington on February 1, 1956).

The same goal of world domination and expansion was recently reiterated at the XX Congress of the Communist Party of the Soviet Union.

"The Communist Party of the Soviet Union follows Lenin's thesis that 'all nations will realize socialism, this is inevitable, but not all of them in the same way'..."

To this Khrushchev added:

"These (bourgeois) politicians do not dare to declare that capitalism will perish in the new world war, if they will wage it, but they are already forced to admit publicly that the socialist camp is invincible."

"It is true," said Khrushchev in his report to the XX Congress, "that we recognize the necessity to transform in a revolutionary way the capitalist society into the socialist society..." "It does not at all follow from the fact that we stand for peaceful co-existence and economic competition with capitalism, that the struggle against bourgeois ideology, against the survival of capitalism in the minds of men can be relaxed."

Soviet imperialism in Europe and Asia has been imposed with greatest ruthlessness, and it has been accompanied with an appalling amount of human misery.

Today we are commemorating the mass deportations which began in our countries in June, 1941, and which still continue under one form or another. In those tragic days of June more than 100,000 Estonians, Latvians, and Lithuanians were deported to remote areas of the Arctic and Siberia. Since then our people have been deprived of the most elementary human rights and have been exposed to torture and starvation in forced labour camps. On the testimony of hundreds of eyewitnesses, the Select Committee To Investigate the Incorporation of the Baltic States Into the U.S.S.R. of the House of Representatives of the United States in 1954 established the following:

"The U.S.S.R. has been and is now engaged in a ruthless program of sovietization in Estonia, Latvia, and Lithuania, employing the well known Communist tactics of arrest and detention without cause, torture chambers, mass deportations to slave





Vytautas Kasiulis

Family of a Painter

labor camps, population transfer, and wide-scale political murders."

After a detailed analysis of the facts, the Committee concluded:

"The evidence is overwhelming and conclusive that Estonia, Latvia, and Lithuania were forcibly occupied and illegally annexed by the U.S.S.R. Any claims by the U.S.S.R. that the elections conducted

by them in July, 1940, were free and voluntary and that the resolutions adopted by the representing parliaments petitioning for recognition as a Soviet Republic were legal, are false and without foundation in fact." (Third Interim Report, 1954, p. 8).

The Baltic nations, like the other Soviet subjugated nations behind the Iron Curtain are firmly convinced that as ramparts of Western civilization

they will not be abandoned by the free world. Therefore, we highly appreciate the Joint Declaration of the President of the United States and the Prime Minister of the United Kingdom made in Washington on February 1, 1956, setting forth their attitude toward the struggle between the Western and Communist worlds, wherein they expressed the hope of all the captive nations as follows:

"...We (of the West) shall help ourselves and others to peace, freedom and social progress, maintaining human rights where they are already secure, defending them when they are in peril and peacefully restoring them where they have temporarily been lost."

## COMMUNISM IN PRACTICE

### TREATMENT OF THE JEWS UNDER COMMUNISM\*

After investigating the treatment of Jews in the Soviet Union, the annexed territories, and the satellite countries, the following conclusions are made:

1. The totalitarian Communist regime oppress all national and religious minorities because in their drive for totalitarian "gleichschaltung" and world expansion they cannot tolerate any expression of independent spiritual and communal life.

2. The Jewish minority is a special target of Communist persecution because it is suspected of attachment to the religious tenets of Judaism and to the humanitarian values of Jewish culture and history, as well as of ties of cultural and emotional solidarity reaching behind the borders of the Communist empire.

3. In all countries where they came to power, the Communist regimes expropriated the Jewish population and left it uprooted and destitute. No sustained efforts were made to facilitate the integration of the impoverished Jewish middle and lower classes into the new economic system. While the proletarianized sections of the Jewish population were met in their new jobs in factories, on farms, and in public offices, by a new upsurge of anti-Semitic attitudes, the remaining "surplus population" was in many cases deported to starve and die in bleak, remote regions of the Communist empire or in slave labor camps.

4. The Jewish religion was and is persecuted by the Communists, like all other religions. Most synagogues have been closed, most rabbis arrested, and the religious education of the youth is forbidden. Religious observance has been made impossible and the few surviving religious communities have been taken over by Communist

At this solemn commemoration, together with millions of other Estonians, Latvians, and Lithuanians throughout the world, we mourn those compatriots who have fallen victim to the Communist conspiracy and those who are still struggling for their lives in the remote reaches of the Arctic and Siberia, or in their own lands — Estonia, Latvia, and Lithuania.

We must again state that our goal has been and will always remain the reestablishment of the complete independence and full sovereignty of our nations, and we have faith that with the help of God, Estonia, Latvia, and Lithuania will achieve that freedom and independence.

agents and forced to serve Communist propaganda purposes. The synagogues still open in a few places accessible to foreign observers are maintained only to facilitate the police supervision of the believers, and to deceive gullible visitors from abroad by assemblance of "religious freedom."

5. The once flourishing Jewish cultural and communal life has been completely suppressed throughout the Communist empire. Two million Jews in the Soviet Union proper have not a single periodical, not a single school, not a single theater, not a single publishing house, not a single welfare institution, not a single association of any kind of their own. The few Jewish periodicals, schools, theaters, and cultural associations still surviving in the satellite countries are completely dominated by Communist-imposed leaderships and degraded to mere organs of Communist propaganda and indoctrination.

6. The so-called Jewish Autonomous Province in Birobidjan never attracted more than an infinitesimal fraction of Soviet Jews; within its borders the Jews always remained a minority and never developed any significant Jewish culture. Forced to live in indescribable misery, most of them left Birobidjan as fast as they could. In recent years, the province, completely cut off from the outer world, became a part of the slave labor empire of the Communist secret police, and about half its Jewish population was arrested in big purges and confined in labor camps.

7. An entire generation of Jewish communal leaders, Zionist and non-Zionist, "bourgeois" and socialist alike, was arrested, deported, and in large part exterminated. Later the Communist-imposed officials of Jewish communities, as well as Communists of Jewish origin unconnected with the

\* The Report of the Select Committee on Communist aggression, House of Representatives, Eighty-Third Congress.

(Cont. on page 31)

## EAST AND WEST OF THE CURTAIN

The Big News again is Guerilla Warfare. By publicly appealing to Lithuanian guerrillas to surrender and return to "peaceful socialistic endeavors," the Russians again unwittingly proclaimed to the world that the Lithuanian Underground not only still exists but also is bothersome, to say the least. The latest report thus indicates that the Freedom Fighters are active not only in Lithuania Major but also in the heavily garrisoned Klaipeda (Memel) seacoast region. The number of the amnesty offers shows that the Partisans pay little heed to Russian promises.

Meanwhile the draining of Lithuania's finest manpower to distant areas of Russia continues unabated. The allegedly voluntary movement of young male and female workers to new industrial projects in the Russian wilderness is seen as nothing but the old deportations under a new guise. That Lithuanians are resisting this industrial conscription is evident from articles in the Communist press condemning all persons who "agitate" against the removal. Lithuania is scheduled to give up about 10,000 young people by the end of the year.

The plight of Lithuanian teen-agers under Russian rule is demonstrated by an executive order requiring all school children from the seventh grade up to work for a period of not less than two weeks on a state-controlled "collective" farm (seventh-graders in Lithuania are normally 13 years old).

Bread sold in Soviet-run Lithuania is of the poorest quality and often is only half-baked, the Communist press admits. The state bakeries, however, do not seem to be much concerned about the matter because the demand greatly exceeds the supply. (In our last issue we reported that bread lines in many Lithuanian cities started well before midnight.)

Present-day Soviet rulers share Stalin's guilt and cannot escape responsibility for the crimes they perpetrated with him, U. S. Senator William F. Knowland told a liberation mass meeting in New York recently. Speaking at a meeting sponsored by the American Friends of the Captive Nations, Knowland cited the enslavement of the Baltic States as an example of crimes in which the new Russian leaders were Stalin's henchmen. Other featured speakers included U. S. Representative Harrison Williams, General W. J. Donovan of wartime OSS fame, the Rt. Rev. Jonas Balkūnas, a noted Lithuanian-American clergyman, and famous Polish General Anders. President Eisenhower, Vice President Nixon, Governor Harriman and others notables sent their greetings to the assembly.

The Soviet Union must withdraw its forces from the Baltic States and other captives East European nations and permit

free elections there, U. S. Senator Paul H. Douglas told the Senate recently. He submitted a resolution urging the Senate to declare the foregoing as the "sense of the Senate" and to request the President to seek to implement this policy by all proper means.

Stasys Lozoraitis, Chief of Lithuania's Diplomatic Service, recently completed his American tour and returned to his headquarters in Rome, Italy. While in the United States, he had conferences in the State Department, called on governors and mayors, and visited many Lithuanian-American communities.

Col. Felix Vaitkus, sixth man to cross the Atlantic in a solo flight, died recently in Wiesbaden, Germany, where he held an important position in the U. S. Air Force. In 1935 he flew from New York to Ireland and from there to Kaunas, Lithuania.

## THE MARCH OF SCIENCE

Quietly and without fanfare, Lithuanian refugee scientists and scholars are making their contributions to knowledge at many Free World universities. Indicative of their wide range of interests is this random selection of new Ph. D.'s.

Jonas A. Gyls received his Ph. D. in pharmacology at Loyola University in Chicago. His doctoral thesis was "The Effect of Some Aromatic Sulphur Compounds on the Growth of the Walker 256 Tumor."

K. J. Ceginskas was awarded a doctoral degree by the University of Strasbourg. "Lithuanian National Resurrection, an Attempt of Sociological History" was the subject of his thesis.

Antanas Klimas, an instructor in German at the University of Pennsylvania, received his Ph.

D. from the same institution. His thesis was entitled "Primitive Germanic 'kuningaz' and Its Spread."

In enslaved Lithuania, however, the academic picture is bleak. Tiesa, the organ of the Communist Party, admits that despite a shortage of scientists not a single doctor was produced in five years in biology, biochemistry, hydrogeology, geological engineering, archaeology and kindred fields.

Dr. A. Maceina, noted Lithuanian philosopher, lectured at the University of Freiburg/Breisgau on Dostoyevsky's religious philosophy.

Dr. A. Liaugminas, who recently came from Colombia, teaches French language and literature courses at Loyola University in Chicago.



Antanas Monėys — Second Station of the Cross (stone). Church of St. Marcel, Laon, France.

Social Science Research Council, Washington, D. C., has granted a subsidy of \$1,500 to help finance the publication of Dr. J. Balys' "Lithuanian Songs in America," a major work by the leading Lithuanian folklorist.

Dr. Skardžius, a Lithuanian philologist on the staff of the U.S. Library of Congress, is nearing completion of his study on the morphology of Lithu-

anian words. It will be published in Heidelberg and Goettingen.

Dr. A. Salys and Dr. A. Senn, University of Pennsylvania, are working on a new Lithuanian-German dictionary.

Human Relations Area Files, Inc., at Yale University, has published a 411-page volume on Independent and Sovietized Lithuania, edited by B. Maciulka.

the Sydney press. Mr. Šalkauskas also exhibited three of his works at the Modern Art Exhibit in the D. Jones Gallery. Sydney's Bissietta Art Gallery recently featured an exhibit of the works of V. Ratas, opened by the Consul of Denmark, Mr. F. H. Hergel. Other recent Lithuanian exhibitors in Australia were V. V. Meškenas and L. Žygas.

**Brasil.** Antanas Kairys received a Mensao Honrosa award for a painting at the great 25th exhibit of the Associacao Paulista de Belas Artes at the Presstes Maia Gallery in Sao Paulo.

**France.** The works of V. Kasiulis, a noted Lithuanian painter were on exhibit throughout June at the C. G. Stiebel gallery in Paris. His paintings were also seen at the Exhibit of Contemporary Painting. Other works

## ART AND ARTISTS

Lithuanian artists, who fled the Soviet onslaught to save their lives and their freedom to create, are making their mark on four continents, our survey indicates.

**Australia.** The exhibit of the works of Lithuanian artists H. Šalkauskas and A. M. Simkūnas

in Sydney was opened by the president of the Art Society of Australia, W. Howkins. Also present at the opening was the governor of the National Gallery and president of the National Opera, T. E. Lankner and many other notables. Favorable reviews acclaimed the exhibit in



by Mr. Kasiulis were featured at the Eighth Salon of Drawings and Water Colors... Forty works in granite, wood, lead, and bronze were shown at a survey exhibition of A. Moneys, Lithuanian sculptor, in Laon.

**Switzerland.** Geneva's municipal Rath Museum was the scene of a recent exhibit by Mrs. J. J. Katilius-Stanulis, Lithuanian refugee artist. Like her first exhibition here three years ago, this showing of 25 works, mostly Swiss and French landscapes, won acclaim in the Swiss press.

**U. S. A. Povilas Puzinas,** a leading Lithuanian painter, received his sixth American art prize when the Windsor Newton Award was presented to him recently at the twenty-sixth annual exhibition of Long Island Art League. His other awards in the United States were: the first prize of the All-City Art Show in Los Angeles, given for his painting, "Refugee Woman," (also popularly voted the best picture of the year); the annual art medal of the Mayor of the City of Los Angeles; highest award at the International Madonna Art Festival; special prize at the International Flower Show Art Exhibit and the first prize at last year's American Traditional Art Show for his painting, "The Deportees.".... **V. O. Virkau's** lithograph "Illustration Miguel Manara" is among the works of graphic art shown at the fourteenth exhibit of American Graphic Artists in the Library of Congress... Miss **N. Jasiukynaitė's** works went on exhibit recently at the New York Public Library... **C. Janušas, P. Puzinas,** and **W. Vitkus** exhibited at the Long Island Art League... New York's Fine Arts Associates featured a show of **A. Blatas'** graphic work. Six Lithuanian artists went on exhibit at Stony Brook, N. Y. The show was opened by **Jonas Budrys,** Lithuania's Consul General in New York. **V. Vaitiekūnas** exhibited a number of his paintings at a special show in Chicago.

## THE FIRST LITHUANIAN CULTURAL CONGRESS IN U.S.A.

A nation's existence depends for the most part on her ability to develop, deepen, and forward to the future generations her own particular cultural traits and creativeness. With no intention to lessen the importance of technical advancement, it may be stated that culture has the sole responsibility for making some nations great and leading others to extinction.

With this thought in mind and in heart the Lithuanian cultural workers in exile met in Chicago last June 30 in order to discuss their specific problems and responsibilities. Hotel Sherman was chosen as the place for this important convention which was sponsored by the Lithuanian American Community, Inc., together with the Lithuanian Canadian Community.

The finding of mutual understanding and establishing close ties between the scientists, writers, artists, musicians etc., and the whole body of the Lithuanian community in exile on the other hand was stressed as one of the basic topics of this congress. Also pointed out was that the vital need for establishing close cooperation between the intellectual workers in the cultural field and the younger generation, particularly the Lithuanian students in this country's colleges and universities. Their task was taken to be very extraordinary since they live between two worlds with somewhat different traditions. While actively participating in this country's cultural life and absorbing its cultural ideas they are also expected to remain true Lithuanians and use their knowledge and ability for the sake of eventual liberation of their motherland. This congress proved that the youth has no lack of idealism, for they responded to the invitation extremely well: they proved to be

quite active in the work of the congress, and their session sponsored by the Lithuanian Students Ass'n, Inc., was one of the largest in attendance with over 250 participants.

On the whole, the congress was attended by over 600 persons, including some of the best known Lithuanian writers, scientists, educators and prominent personalities in other cultural fields. The guests included Mr. J. Matulionis, chairman of the Supreme Committee for the Liberation of Lithuania (VLIK'as), Mr. J. Zadeikis, Lithuania's envoy to the U.S.A. and many others. After short introductory speeches by Dr. J. Bajercius, chairman of the Chicago Chapter, which was responsible for most organizational work, and by B. Sakalauskas, the president of Lithuanian Community in Canada, the congress was officially opened with an address by Mr. S. Barzdukas, president of Lithuanian American Community, Inc. He congratulated the cultural workers, gathered in Chicago from all over USA and Canada and pointed out the decisive moment and subsequent responsibilities that this congress must clarify. While Lithuanians in their own country are suffering from the International Communism, those who were fortunate enough to escape and are now living in this democratic and friendly country, must do their utmost to help preserve the Lithuanian nation.

After American and Lithuanian national anthems, and invocations prayers by Most Rev. I. Albavicius and Rev. A. Trakis, all deported, imprisoned or executed cultural workers were remembered in solemn silence.

In the first session of the plenum Dr. J. Girnius gave a well prepared talk on the subject of National culture as the basis for national survival.

Then the congress convened in different sections, such as student section (of collegiate level), Art, History, Literature, Science, Music, Education and Theatre sections. All discussions were centered around the general theme: the preservation, cultivation, and expansion of the national culture. Many speakers stressed the point, that the Lithuanian exiles must be loyal to America, and that they should contribute what they can to this country's cultural life.

In the afternoon the second section of the plenum took place, in which Miss Iz. Matusevicius from Canada delivered a talk on

the ways and means in preserving one's own national culture in the environment of exile. Several resolutions were passed among them, one expressing sympathy with the Poznan workers who had started a revolt only two days ago.

The congress was closed in an encouraging atmosphere and with high hopes for the future.

The cultural congress coincided with the Lithuanian Song Festival, held in Chicago Coliseum the following day, July 1st, thus making these two days a meaningful festival for all Lithuanians.

V. Valaitis

## THE LITHUANIAN SONG FESTIVAL

Following the Lithuanian Cultural Congress in Chicago, on July 2nd about 15 choirs, the members of which totalled over one thousand, gathered from all over the United States and Canada at the spacious Coliseum Hall for the Lithuanian Song Festival. This was the first such event since the Song Festival in independent Lithuania in 1935.

The program started with services at the St. Peter and Paul Evangelical Church and Holy Mass at Holy Cross Roman Catholic Church. At three o'clock in the afternoon more than 10,000 Lithuanians and their guests filled the huge auditorium to overflowing. After the posting of Colors, a prayer, and Lithuanian and American Anthems, Miss Alice Stephens, Chairman of the Song Festival Committee, said a few words of welcome. This was followed by greetings from His Honor Richard J. Daley, Mayor of Chicago, and Stasys Barzdukas, President of the Central Committee of the Lithuanian Community in the U.S.

The first three songs, sung by the massed mixed choruses were directed by prof. Juozas Zilevicius, organizer of the first Lithuanian Song Festival in 1924. Alice Stephens directed the

massed women's choruses, who sang four songs depicting the changing beauty of nature in Lithuania during the four seasons of the year.

A group of mixed choruses under the direction of Bronius Budriūnas, director and composer, sang three powerful songs, including one composed by the director himself; it told of the loneliness of man exiled from his country, and of his desire to return some day to his fatherland. This song received ovations, and had to be repeated.

An intermission followed, after which Part II of the Song Festival began with the distribution of the Festival Song

Contest Awards to Sister Mary Bernarda, S.S.C. and Mr. Juozas Bertulis of Los Angeles, who received first and second prizes respectively. "Evening Stillness," the song that won first prize, was sung with feeling by mixed choral groups under the direction of Alfonsas Mikulskis. A group of combined men's choruses followed.

The memorable program came to a close with "Freedom's Song," Kazys Steponavicius directing the massed mixed choruses. In his closing speech the Secretary of the Song Festival Committee asked Mr. Steponavicius to give his baton to the organizer and director of the next Lithuanian Song Festival, which, everybody hoped, would be in free Lithuania.

All of the thousand members of the massed choir were dressed in impressively colorful national folk costumes. This Festival required months, even years of planning and preparation, and the result was, as the sold-out performance indicated, a huge success. It indicates the inclination of Lithuanians to song and lyricism; it shows the wealth of folklore and tradition gathered through hundreds of years; finally it shows the fact that Lithuanians in the United States and Canada are united by these spiritual bonds, and therefore can hope for a free and independent Lithuania in the years to come.

D. Karaliūtė

## LITHUANIANS MET IN WASHINGTON

More than one thousand Lithuanians from all over the United States met in Washington, D. C., for a two day congress that was to reveal to the political circles there a treasure of Lithuanian folk art on the one hand and to give an opportunity for the Lithuanian youth to visit the scenic capital of the United States on the other. The congress opened on June 17th of this year. Some political over-

tones to the otherwise purely cultural gathering were implicated by selection of a time for the congress that coincides with a tragic anniversary of the first mass deportations carried out by the Soviet government in Lithuania fifteen years ago. The congress thus voiced an appeal of the homeless people for rights regarded as incontestable by the civilized community of the West — an appeal for national self-

determination, independence, and freedom for the Lithuanian nation. Significant it is to note that the appeal came from the heart of a country that cherishes hopes of millions of people now oppressed in the vast regions of Soviet Union.

Importance of the congress is evident yet in another respect. Not only was it held in Washington, but many of its high officials, headed by Vice President Richard M. Nixon himself, were members of the Honorary Committee, thus giving the whole affair a special attention. The banquet was attended by some three hundred U.S. officials — including members of Congress and officials of the executive branch — as well as by ambassadors of foreign countries and members of the Lithuanian diplomatic and consular corps. Speeches were given by the Lithuanian political leaders in exile and the program included a concert given by the Lithuanian folk ensemble

"Čiurlionis." An exhibition of Lithuania's folk art was also of interest to the various guests at the banquet.

The whole event in Washington was highlighted by the arrival from Italy of and presentation of an address by the Chief of the Lithuanian Diplomatic Service, Mr. Stasys Lozoraitis. Having briefly reviewed the Soviet-Lithuanian relations of the past four decades, Mr. Lozoraitis had a comforting word for the West:

In this struggle (that between East and West) the West has also a powerful weapon. Opinions are sometimes voiced that in this fight against communism a new ideal is needed. I do not think that this is the case. There are two ancient but always valid ideals: faith in God and the devotion of people and nations to the principle of freedom. The intensified proclamation

and implementation of these two ideals is that powerful weapon which I just mentioned. Its use in conjunction with peaceful coercion of the Soviet Union must bring the elimination of the danger which the Soviet Union constitutes to civilization...

Mr. Lozoraitis expressed his gratitude to the government of the United States for the efforts of the latter made in the cause of freedom.

The congress, sponsored by the National Lithuania Society of America, came to an end on June 18 with the honoring of the tomb of the Unknown Soldier in the Arlington National Cemetery.

Program at the congress was recorded and later transmitted via "Voice of America" to the countries behind the Iron Curtain.

L. Sabaliūnas

## TREATMENT OF THE JEWS...

(Cont. from page 26)

Jewish communities, joined them on their way to jails and concentration camps.

8. In the Communist totalitarian society, misery and starvation, class differences in the standards of living between the elite rulers and their enslaved subjects, and the incessant, murderous struggle among the Communist bureaucrats for survival and advancement produce and reproduce group tensions of great virulence. Appealing to anti-Semitic attitudes inherited from the past and steadily nourished by the conflicts within the totalitarian society, the Communist rulers use the Jews as convenient scapegoats for the crimes and failures of their regime.

9. In the past, Communist authorities often failed to protect the Jews against pogroms and riots which they usually tolerated, and sometimes surreptitiously instigated. But in the last few years, the Communist regimes have made anti-Semitism an instrument of government policy. They have removed Jews from most influential party, civil service, and professional positions.

They have invented, in Nazi-like fashion, a "worldwide Jewish conspiracy," sentenced hundreds of men and women of Jewish origin to death or jail for the participation in it, and carried on all over their empire a vicious campaign of anti-Semitic hatred.

10. The Communist attitude toward the Jews was not substantially revised after Stalin's death. Only its forms were modified: anti-Semitic drives are now less publicized and better concealed from the free world. But Jewish communal life remains suppressed, the belief in a worldwide Jewish conspiracy continues to be an article of Communist faith, and the persecutions are proceeding as before. In dozens of trials, now conducted secretly, hundreds of Jews, former communal leaders as well as Communists of Jewish parentage, are being tried on the same fake charges of "Zionist plots".

11. Thus the totalitarian rule of Communism remains incompatible with a free profession of Jewish religion, with a free development of Jewish cultural and communal life, with the very existence of Jewish communities, and with the elementary existence and security of individual Jewish citizens.

## LITHUANIAN AFFAIRS IN THE AMERICAN PRESS

Prepared by L. VALIUKAS

### Soviet Colonialism

Citing U.S.-Philippine friendship, Nixon hoped "other nations will study this example carefully and realize what it means to walk side by side with the United States of America. Let them contrast your strength and security with the fate of small nations who were not united with us in mutual alliances. You are independent. But are Latvia, Estonia and Lithuania independent? Is there any freedom in East Germany, Poland, Czechoslovakia, Hungary, Rumania, Bulgaria and Albania?"

"How much liberty is there in North Korea or North Viet Nam? What has happened to ancient Tibet? We must all frankly face this question: Where there is a threat of Communist colonial imperialism is a nation really safe in striking out alone?"

— Richard Nixon, *TIME*, July 16, 1956.

### Under the Iron Heel of Dictatorship

But when free elections are proposed the Reds always refuse or take evasive action. Of the various countries overrun by the Reds in sweeping back the tide of Hitlerism, only one has been allowed its own choice of government and that one has chosen a non-Communist pattern of life. We refer to Austria. The others — Bulgaria, Hungary, Poland, Rumania, Czechoslovakia, Lithuania, Latvia, Esthonia, East Germany — all are held under the iron heel of dictatorship, in direct violation of Russian pledges.

— *THE LOS ANGELES TIMES*, June 23, 1956.

### For Genuine Free Election in Russia's Colonies

Just take your claws off East Germany, boys, and permit the unification of that key country. Then give your Kremlin okay to genuine free elections in Russia's colonies—Bulgaria, Czechoslovakia, Rumania, Hungary, the Baltic States, etc. Words are fine, but if B & K really crave those "good relations" with the free world, they'd better come up with some authentic, reassuring deeds.

— *DAILY NEWS*, New York, N. Y., May 1, 1956.

### Lithuanian Style Dancing

Bring along your stamina. You'll need it if you get caught in the "Malunas" or "Grand Mill." It's a sort of Lithuanian rock'n roll with slightly more rugged overtones.

When you finish—well, it's a little like having a Finnish bath. The Lithuanian Folk Dancers of South Boston don't think so, though. To the gay strains of the accordion they bend their bodies into figures depicting carts bringing grain for grinding and before the dance is over they've acted out the entire milling process. And with no more effort than devouring a hunk of wonderful Lithuanian keibars.

If you're troubled with tension it's the "Malunas" for you. Or try the "Kalvelis" (The Young Smithy)—with much mighty handclapping. Perfect escape valve! Liberate you? Brrrrr, the swift-winged swallow will be a member of the chain gang compared to you.

— Eleanor Roberts, *THE BOSTON POST*, June 14, 1956.

### Russia's Colonization Plan

When the Soviet Union took over the Baltic states of Latvia, Esthonia and Lithuania they experienced a reaction common where a dictatorial power seizes and enslaves its weaker neighbors. Hard cores of resistance were formed among the people and the resistance has remained.

It has burned most strongly in the youth of these countries; so strongly that Russia has felt compelled to announce a resettlement program, disguised as a colonization project. Some 100,000 young men and women from these captive countries are to be shifted to sparsely settled areas of the Soviet Union; another 180,000 are to be moved from the Ukraine to regions in or near Archangelsk, Karelia and the Komi Republic in the north.

Russia pretends, of course, that she is moving the young people from their homes in densely populated regions to areas where there are more room and opportunity. But Russia's program is not colonization; it is a form of genocide. Free nations, and the neutral ones, ought to keep this in mind when "they see the smiling faces of Khrushchev and Bulganin.

— *THE LOS ANGELES TIMES*, June 7, 1956.

### A Collection of Colonies

In 1939, the Kremlin made its pact with Hitler, and divided up Poland with Germany. The Russians attacked Finland the same year, and wound up that war in 1940 with part of Finland's territory. In 1940, Russia moved in on the tiny Baltic nations and gobbled up Lithuania, Latvia, and Estonia. These land grabs brought 6.5 million more non-Russian people under Russian rule.

In the years immediately following World War II, Moscow set up puppet governments of Communists in East Germany, Poland, Outer Mongolia, Albania, Bulgaria and Hungary.

In 1948, Russia backed a Red coup in Czechoslovakia, and that country joined the list of Russian colonies. In Rumania, Communists ousted the king, and Rumania was added to Moscow's list of satellites. Another puppet regime was set up in North Korea.

Russian-backed armies took over China in 1949. Red China also backed a Communist uprising in Indo-China and, in 1954, Northern Vietnam fell behind the Iron Curtain.

— *U.S. NEWS & WORLD REPORT*, May 25, 1956.







## LITERATURE RECOMMENDED

*LITHUANIA (illustrated)* V. Augustinas

*Pictorial presentation of the country.*  
\$6.00

*CROSSES* by V. Ramonas

*A novel, depicting the life during the Soviet  
occupation of the country.* \$4.00

*THE EVENING SONG*, compiled by F. Beliajus

*A collection of various tales from Lithuanian  
folklore.* \$3.00

*THE ECONOMIC RECONSTRUCTION OF LITHUANIA  
AFTER 1918* by A. Simutis

*Lithuanian economics in the inter-war period.*

*LITHUANIA'S FIGHT FOR FREEDOM* by E. J. Harrison

*Presentation of Lithuania's case in her struggle  
with the invaders.*

*THE STORY OF LITHUANIA* by T. G. Chase

*A glance at the history of the country.*

*THE FOREST OF ANYKŠČIAI* by Antanas Baranauskas

*A poem written originally in 1859.  
Translation from Lithuanian by Nadas Rastenis.*

*THE LITHUANIAN SITUATION* by Prof. K. Pakštas

*A brief, informative publication, intended to acquaint  
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